THE HARRY PIERS ETHNOLOGY PAPERS

Nova Scotia Museum Library
Harry Piers Papers
Mikmaq Ethnology

Transcribed, edited and annotated by
Ruth Holmes Whitehead
History Section, The Nova Scotia Museum
2003
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CATALOGUE OF THE HARRY PIERS PAPERS
NOVA SCOTIA MUSEUM LIBRARY
MIKMAW ETHNOLOGY: THE DOCUMENTS
VOLUME III OF THREE

Ruth Holmes Whitehead
Assistant Curator, History Section
Nova Scotia Museum, Halifax
April 2003
Harry Piers and his papers

Harry Piers was curator of the Provincial Museum of Nova Scotia (now called the Nova Scotia Museum) from 1899 until 1940, when he died very suddenly of pneumonia. He kept copious notes on a wide variety of subjects during his tenure at the museum, some neatly written out, others dashed down on the backs of envelopes, laundry lists, or whatever was handy. His preserved papers also include drafts of manuscripts he was writing, correspondence, and copies of historical documents he had been sent by other researchers.

The catalogue of Piers's Ethnology Papers

Until 2002, there were two sets of Harry Piers's Papers in the Nova Scotia Museum: an enormous collection in the museum library (with a minimalist and often inaccurate catalogue); and a smaller collection, strictly of ethnological papers, held in the History Section. In 2002, it was determined that there were documents of ethnological interest in the library holdings as well, including a small section called "Ethnology & Archaeology", and it was decided to combine the two collections of ethnological material. This is a conflated catalogue of both sets of documents. The archaeological material will be catalogued separately.

The catalogue features some documents entered in full

Almost all of the entries are transcribed in full. Each item not transcribed in full says so, immediately after the date at the top of the entry. The effort to transcribe all items of immediate interest was made at this time because the originals are so fragile that bits are constantly breaking off, and because the editor was planning to retire and wanted to ensure accuracy of transcription (30 years of practice at reading Piers' handwriting), and to add any necessary editorial comment. An examination of the xerographs of the originals, which appear at the end of each section, will show the difficulty in interpreting Piers's hand, and have been included so that the reader may judge the accuracy of the transcription, and see Piers' neat little drawings.

The catalogue format

Each document entry begins with the date at the top. The catalogue numbers, found within the references at the end of each entry, follow a chronological order within the various categories (Genealogies, Politics, Zoology, etc.). Each note has its reference in {} brackets at the end of the item.

Within the original documents, Harry Piers uses both parentheses () and square brackets [ ], often unnecessarily. Annotations and clarifications by Ruth Holmes Whitehead, placed within the original document, are always contained in {} brackets.

In the early 1970s, some of Piers' notes were transcribed and typed up by Brian Preston, History Curator at the Nova Scotia Museum. In the few cases where the original document cannot be located, Preston's transcripts are used, and the reference at the end of the entry indicates this. In a very few cases, both the Preston transcript and the Piers original are mislaid, so entries were made from Whitehead, The Old Man Told Us, 1991; this text was compiled beginning in 1978 from Piers originals and Preston transcripts, and includes four or five items now not found. This is also indicated in the references at the end of these entries.

Some notes cover more than one subject. Here the note is filed under the most appropriate section, but appears in any other relevant section as a cross-reference. Cross-referencing is indicated next to the date at the beginning of a record, and within the reference at the end of the note.
Present location of the original documents
All originals are now housed in the Nova Scotia Museum Library. In addition, some notes or papers of ethnological interest, originally entered under other categories, have been extracted and refilled in the Ethnology component of the Piers Papers. They are included in this particular catalogue under their new reference numbers, but with their original references noted.

In places, such as the correspondence between Harry Piers and William Ganong, or the voluminous correspondence with the Canadian Geological Survey, where it would have been inappropriate to extract the items of ethnological significance, the originals have been left in place. Xeroxed and transcribed, however, the content of each appears in the ethnology catalogue in the section where they would have belonged. Their references are to their original (and present) position within the Piers Papers.

At present, in the Library, one can find all the Piers references of an ethnological nature in Box Ten of the Piers Papers, under “Ethnology”, either as originals, or as xeroxes (in the cases of items still filed under other topics.)

How to view the material
All originals, whatever their references, have been xeroxed, and housed in the Mi'kmaw Heritage Resource Files in the History Section of the Nova Scotia Museum, under historical material from 1900-1999. Two bound copies of the printed catalogue, entries and transcriptions together with xeroxes of the original documents, have been prepared (one in the History Section, one in the Library). Researchers can now access the information, and see a xerox of the original document, without having to handle the fragile originals.

Mi'kmaw orthography
You will notice three ways of spelling the tribal identifier and language: Mi'kmaw, Mi'kmaq or Micmac. Mi'kmaq (the plural form), or Mi'kmaw (the singular form), are the preferred spellings today. Prior to the development of the modern Francis/Smith orthography for writing in this language, there were many variations in the way this name was spelled by English and French writers. Some even split the word, making it Mic Mac. Others, ignorant of the fact that this is the plural form, added a final V. (Harry Piers used Micmac and made it plural as Micmacs.)

There has been some confusion about when to use the plural form in English and when to use the singular.

Bernie Francis, one of the developers of the Francis/Smith orthography, himself a Mi'kmaw as well as a linguist, has clarified this. Here is what he says:

The tribal name, when used as a noun in English, takes the plural form, Mi'kmaq. One writes and says: "They are Mi'kmaq." This is always the case, except when one is speaking of a single person. In that case, the singular form, Mi'kmaw, is used: "She is a Mi'kmaw." The language is also called Mi'kmaq when used as a noun: "He speaks fluent Mi'kmaq."

This all changes when the term is used as an adjective. The Mi'kmaw First Nations people now prefer that we all get used to seeing and using the singular form, Mi'kmaw, as the adjectival form in English, even when the adjective is modifying a plural noun.

Piers' spelling has been left as is, within his notes. In all other cases, the modern usage is followed.

This material is presented in three volumes, as the manuscript was too large to admit of wire-binding.
Things to keep in mind

Piers began keeping notes on subjects of interest very early on in his career. He would correct information in later notes, so there is a certain amount of repetition. Some of this material is inaccurate, and additional clarifications have been made, where possible, in the editorial comments.

Piers often used the Latin term, *vide*, before a personal name, to mean that his information came from that person (*vide* Maggie Paul 18 April 1926). I have italicized it to avoid confusion.

The most important thing to remember is that Piers was writing down Mi'kmaw words phonetically, and they would not be spelled this way in modern usage. When Piers was writing, the Francis / Smith orthography for writing Mi'kmaq had not yet been created, and therefore Piers' spelling of Mi'kmaw words needs upgrading to the Francis / Smith system. Bernie Francis has from time to time provided the correct orthography for certain terms, when translating other material for the Nova Scotia Museum, but that has not been done for this particular manuscript as a whole.

Within this catalogue, a good percentage of the information came to Harry Piers from a single individual, Jerry Lonecloud. (See my notes on Lonecloud at the end of the catalogue.) That means that much of this data is largely the opinion of one man, rather than the memories or opinions of many. To believe this material accurate in all points would, I feel, be a mistake. On the whole, however, this catalogue is a rich treasure of information on many subjects; transcribing documents for it has been a delight and a good way to end my tenure at the Nova Scotia Museum.

Ruth Holmes Whitehead
Assistant Curator, Ethnology
December 2002
18 January 1912
Mosher River, son of Cape Breton chief died in winter at maple sugar camp. Was preserved in birch bark & poured maple syrup in to preserve him, & put on scaffold all winter. Next spring taken in canoe to Cape Breton for burial. (Lonecloud was told this by Bill Rumley (now alive, over 90 years old); old Joe Paul also told him.
(Note: Nova Scotia Museum Library, Harry Piers Papers, Mi'kmaw Ethnology: Culture, 1.)

3 February 1912 cross-reference
Dr. Lonecloud says that about 50 years ago, when he was a boy, squaw Polly Williams, then an old woman, of Great Lake, Pubnico, sister of John Williams, told him various things in curings (Lonecloud was a herbalist). Among them said (almost forgot about it), that the Micmacs in old times used to make cloth made of threads made from beaver hair, & used a stone twirling thing such as this for twisting the threads. Does not know how it was woven. This cloth was used for the special purpose of being finally put round a couple who were being married by the chief (who performed such ceremonies). The chief always had such a cloth which he retained for this use. Sometimes well-off couples had their own, which they retained & would pass on to their children when they were married afterwards.
(Note: Nova Scotia Museum Library, Piers Papers, Mi'kmaw Ethnology: Material Culture, Costume, 6. Cross-referenced to Culture, 3 February 1912.)

7 June 1913
Chiefs son died at Moser (sic Mosher) River, east Halifax County, in maple sugar time. His people cut open the body, filled it with maple syrup, formed a sort of birch bark coffin & immersed the body in maple syrup, & took the body so preserved in a canoe to his home in Cape Breton for burial. This was long ago, 2 or 3 generations ago. A chief died in woods near Liverpool. They suspended the body & smoked it, till it dried. Brought it in canoes to Indian Point burial ground of Indians at French Village, east side head of St. Margarets Bay, & buried it there. Last Indian buried there. A woman (Indian?) at Halifax still lives who saw the body brought there for burial.
(Note: Nova Scotia Museum Library, Piers Papers, Mi'kmaw Ethnology: Culture, 2.)

2 October 1929 cross-reference
The Indian Peter Paul was baptized at the Tannery, Dartmouth. Next Friday, the priest came to his house for a visit, and there was a pot on the stove, with meet cooking in it.
"Why are you eating meat on a Friday?" inquired the priest.
"That is not meat," said Peter Paul. "It is fish."
"I can see that it is meat," said the priest.
"No, Father," said Peter. "It was meat, but I sprinkled water and salt on it, and christened it fish."
(Note: Nova Scotia Museum Library, Piers Papers, Mi'kmaw Ethnology: Genealogies, 68. Cross-referenced to Culture, 2 October 1929. Lonecloud told a different version of this story to Clara Dennis; he ascribed it to Peter Charles.)

13 July 1912
Megumweesee. Satan, the Devil as opposed to Glooscap, the good spirit. Megumweesee (The Micmac Tribe) - Full of witchcraft, Witchcraft men, (because of the prevalence of witchcraft among them). From the word for Satan or the Devil (this is a post-Catholic application of the word).
(Note: Nova Scotia Museum Library, Piers Papers, Mi'kmaw Ethnology: Culture, 3. Preston Transcripts. Present location undetermined.)
Muster Rain, Mr. T

Our boat is the dink in
water at Cape Agulhas and
we are present in both books
and the covers are in C
furs and hide, V jet on deck;
all quiets. Must keep clean
in coming to Cape Agulhas
Bill Pursley (not alive any
90 yrs. old) Deal for this
was taken in.

[Signature]
Burial of Immunity

Chief X died at Mount Rainier, in Pierce County, the people dug his grave, filled it with sweet syrup, placed a sort of blended coffee, evergreen branches, and sweet syrups, and tite body or person. A chief buried the grave, wore rings 2 or 3 years ago.

A chief died in arms, after arrows. The body was burnt, no one present. It was burnt.

Though it is common to burn that kind, found of the woman at Snake Valley, etc. An arrow from engraving a man, at Snake Valley. A woman (Joseph), at Snake Valley, was buried, bow and arrow in her.

Vida Jang Ltd. Chief.

7 June 1913.
nd.
Ode-ok need-dup
Goodbye, Friend
(from French Adieu (plus the Mi'kmaw plural k), and Mi'kmaw nitap)
{Nova Scotia Museum Library, Piers Papers, Mi'kmaw Ethnology: Culture, Language, 1.}

1912
(not transcribed)
Newspaper clipping, no date, no name, pasted to two sheets of lined paper, with words "Mr. Piers, This clipping
refers to (blank) mentioned to you yesterday. J.C." The newspaper article, in part, is about the grammar which
Thomas Irwin wished to have published in 1830, and which he advertised in the newspaper Nova Scotian, Halifax.
Also mentioned are the nineteenth-century Kauder Catechism, the Rev. John Chisholm, who wrote about the
Mi'kmaq, and a lecture given by Harry Piers.
{Nova Scotia Museum Library, Piers Papers, Mi'kmaw Ethnology: Culture, Language, 2a-b.}

24 April 1913
Me g'm wew soo(k), The Evil Spirit (The Devil)
Glooscup The Good Spirit
Megum ma war ich, The Evil Spirit's people. The name given the Micmacs, because they practised witchery, were
warlike, etc. Vide Lonecloud & Chief Peter Paul. {Needless to say, this is not the meaning of Mi'kmaq.}
{Nova Scotia Museum Library, Piers Papers, Mi'kmaw Ethnology: Culture, Language, 3.}

14 January 1924 cross-reference
vide Joe Cope, 14 Jan/24
Micmac Tribe Meegamak
(meaning of name not known)
Or Micmac Indian Meegamaverseh
Micmac land: Meegamaverseh (ke is actually ge, g hard)
{Nova Scotia Museum Library, Piers Papers, Mi'kmaw Ethnology: Culture, Language, Place Names, 9. Cross-referenced to Culture, Language, 14 January 1924.}

26 November 1935
(not transcribed)
Correspondence from N.W. Dorsey, Administrative Assistant to the Secretary, Smithsonian Institution, Washington DC, to Sir Joseph Chisholm,
Supreme Court of Nova Scotia, Halifax, NS, Canada, November 26, 1935.
"The work of Thomas Irwin on the Micmac language was never published. The Manuscripts Division at the Library
of Congress has no record of what became of the Irwin manuscript after the Pinart sale of 1884. The title of the sale
catalogue is: Pinart, Alphonse Louis. Catalogue des livres rares et manuscrits... principalement sur l'Amérique
Paris, A. Labitte, 1883."
The sale took place between 28 January and 5 February, 1884. Bernard Quaritch, Ltd., London, bought some of the material, as did Little-
Seneschal, Paris, and the Bibliothèque Nationale, Paris. Thomas Irwin lived in Prince Edward Island. No trace has yet been found of his
manuscript (2002).
{Nova Scotia Museum Library, Piers Papers, Mi'kmaw Ethnology: Culture, Language, 4.}
20 May 1936 cross-reference
Monastere des Freres-Mineurs Capucins
Ste Anne de Restigouche, Co. Bonaventure, P.Q.
May 20, 1936

Dear Friend,

I read with a deep interest in the Herald of Monday (18 May) the "Camp Sites of la Deck." (possibly Baddeck?) May I ask you to present him with this pamphlet of mine, which I feel sure you must have yourself from a long time. He will see there a confirmation of his finding, that it is a district of many old villages. He will find moreover the name of one of the Kings of this interesting little kingdom - Chief Samson.

Of course I don't agree with him that the Micmacs are more backward than other Indians of Canada, and that they were not long here before the white men came, but he is (illegible; justified?) to think so. As for their language, it is different. He must not know the works of Rand, nor mine.

By the way I have extensive "Grammatical Lessons" almost ready for the press, if I had means. I tried to have them announced in one of the Halifax papers. But I suppose my correspondent didn't think it was worth while to do so. If you thought otherwise, I would thank you for showing this letter to the Herald, and ask it to insert this short notice. There is a seeming inconvenience that explanations are given in French, but for sure those who will undertake to get acquainted with Micmac will have enough French for that; anyway I shall myself warn my subscribers that they be not disappointed.

If the Herald likes to mention the first paragraph of this letter or other details of my pamphlet, I shall be pleased. This pamphlet is one of the three, announced as No. 2, announced in the enclosed Micmac Messenger (Pacifique's newsletter), with this heading, and the foreword of our common friend Mr. Ganong.

It is a great pleasure for me to renew long silenced friendship.

Yours with great consideration,

Father Pacifique

P.S. Ask the Herald to send me 2 or 3 copies, if they publish something. Many thanks.

(A note by Piers, written on the first page of this letter: "Sent whole to Halifax Herald & Mail, 5 June. Published 6 or 8 June. Ans. Father Pacifique, 19 June 36.


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20 May 1936 cross-reference

(Enclosure from Father Pacifique)

Monastere des Freres-Mineurs Capucins, Ste Anne de Restigouche, Co. Bonaventure, P.Q.

Father Pacifique of Restigouche P.O., for many years a missionary among the Micmac Indians, is going to publish before long extensive Lessons theoretical and practical to learn the Micmac language; about 300 octavo pages.

Subscriptions 3.00.


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5 June 1936 cross-reference

Rev. Father Pacifique, of the Monastere des Freres-Mineurs Capucins, Restigouche P. O., Quebec, who has been for many years an energetic and successful missionary among the Micmac Indians, as well as an eminent authority on the Micmac Language, and Place Names, and the history of that tribe, has prepared and intends to publish before long, a volume of about 300 octavo pages, containing extensive theoretical and practical lessons on learning that little-known language. The explanatory parts will be in French. Since the appearance of the late Dr. S. T. Rand's very elementary First Reading Book in the Micmac Language, in 1875, and his Dictionary in 1888, students of the Indian language have had no guide to assist them, and therefore Father Pacifique's work will be welcomed by specialists throughout America and even other parts of the world. His dear scholarly monographs entitled "Le Pays des Micmacs" have recently been published and have gained high praise from students of old Indian place-nomenclature. He is now receiving subscriptions for his new work." Sent to Herald & Mail 5 June 36

(Nova Scotia Museum Library, Piers Papers. Mi'kmaw Ethnology. Correspondence on Mi'kmaw Matters, 14 c. Cross-referenced to Culture, Language, 5 June 1936)
Culture, Language, 1.

Ode - oh need - oh
Good - bye, fan

Ode - oh
need - ding,
Good - bye, fan.
Culture, Language, Z.A.

A Grammar of the Micmac Indian Language compiled by Thomas Irwin. This idiosyncrasy appears to have been formed by Philosophers in their Closest, than by savages in the Wilderness. —Dampier.

Conditions—The work will be printed on fine paper with a neat new type, consisting of nearly 300 pages, 8vo. price $1-1/2p paid on the delivery of the Books.

As the compiler is actuated by no mercenary motive in publishing this work, but is induced solely by a wish to serve the unfortunate yet interesting remains of the Aboriginals of these Provinces, he hopes a generous and benevolent public will aid his free and well-meaning encouragers.

He also hopes that the Editors of Newspapers published in the British Provinces will be so kind as to give this an insertion in their respective Journals and to transmit the names of such subscribers as may offer in their vicinity.

He confidently hopes the Catholic clergy of these Colonia will cheerfully aid the publication of a work particularly designed for them, and by means of which they may be enabled to serve with effect this old neglected portion of Christ's flock.

Subscription will be received at Mr. Hazard's stationery store.

"Pour rendre cet ouvrage utile aux Peuples Francisco qui cultivent la langue Micmac que, en vue de maintenir cette tribu trop-abandonnée, la vieille France élit et Apojué, on publiera dans la grammaire, une cie à la prononciation, et une explication des règles les plus difficiles."

Charlestown, F. E. Island. June 1, 1830.

The same name of the Nova Scotian contained a editorial notice of the proposed work. It said:

Micmac Grammar

On another column will be found the "Prospectus of a Micmac Grammar, which is about to be published in Prince Edward Island by Mr. Irwin, a gentleman who has taken an especial interest in everything which concurs to the poor remnant of the once numerous and powerful tribe, by whom this country was peopled. We hail this effusion, for information, for we have found that the differences of language..."

Rev. Mr. Chisholm referred to was the Rev. John Chisholm, son of Donald Chisholm, (Mor), and brother of Alexander More Chisholm, the noted inventor of Chisholm's Mathematical Scale. He was born on the north side of Antigonish Harbor about 1806, and was the first native of the Diocese to be raised to the priesthood. He was educated at the Seminary of Quebec and the College of Michieh and ordained by Bishop MacEachen at Charles.
The discovery of the relationship between the An-Indians was of great interest in the Maritime Provinces. In letters written to the Provincial press in 1839, he advocated the rights and interests of the Aborigines and their advancement. In the Nova Scotia Monitor of August 30, 1839, he wrote of the Indian: "Some remain of his former habits renders him proud and unyielding; he considers us usurpers (as in truth we are), and therefore he despises us, and though he is often obliged to supplicate us for a morsel of bread, he receives it more as a right than as a boon. Another prominent trait is his character is an aspersion to anything that does not immediately contribute to his comforts or his pleasure and this indifference is nowhere more visible than his carelessness in providing for his future wants. The jealousy with which he views our best intentions towards him in a great bar to our succeeding to serve him. He regards with suspicion all our endeavors to meliorate his condition; nor can it be wondered at, since we have so often deceived him."

"Tales of ferocity, cruelty, and savage barbarity, of the Indian of former times, are diligently handed down from sire to son. His thirst for blood—his barbarity—his inhuman treatment of our forefathers, are magnified so as to resemble the fabled acts of the giants of old. Hence the horror which we feel at the cruel acts of the fathers causes us to regard the unhappy son as inverting the ferocious spirit of his sire in a more or less degree."

Now, I assert, from every information I could obtain (and its sources are many), that a more mild, a more humane, a more hospitable and generous tribe did not exist in America than the tribe of whom we are treating.

Then, after pointing out that "the select Legislature of Massachusetts gave $100 for every Indian scalp," Mr. Irwin proceeds to say: "Courteous and humble, he supplieants for what he desires; if he obtain it he is thankful if not (which is too often the case) a spirit of vengeance never enters his mind, but he seeks it from more distant hands. Such is the conduct of the Indian of the present day."

"It seems his present change from the present of a few years encouraged by a desire of future welfare."

The Native of Nova Scotia, 1842, 38.

On April 2, 1842, Joseph Howe was appointed a commission to investigate and report on Indian affairs in Nova Scotia. He made his report in the following year, January 15. 1843, and the Report is found in the Journals of the House for the latter year. In it Mr. Howe says: "There must be at least 1000 souls still in the province, appealing to the sympathies of every true-hearted man by the contrast of their misfortunes with our prosperity—their fast numbers with our numerical advancement; their ignorance and destitution with wealth and civilization which surrounds and presses upon them from every side." He states that the Indian Reserve at Pomquet is 1000 acres and adds this note: "It appears from Mr. Thompson's survey that considerable encroachments have been made on this tract." He further remarks:

"The two boys placed in St. Mary's Seminary after the few first weeks of restless gaming at the restrained necessity imposed upon them in such an institution, were ever, conducted themselves well and made so much progress as could be expected. The eldest can read and write a fair large hand; the youngest who is almost too young to derive the full benefit of the instruction imparted, is less advanced, but evinces a lively intelligence and a due appreciation of the advantages which a house has over a camp and a comfortable bed over a litter of boughs."

In the Provincial Museum in Halifax is a very rare book, entitled Catechism, Meditations and Hymns printed in the Micmac hieroglyphics invented by Father Christian Leclerc, which had previously been used in manuscript. The book is by Rev. Christian Rauder of Tracadie, N. S., and was printed in Zürich, Austria, in 1866.

On January 8, 1812, Mr. Harry Perin, the well-informed and competent Curator of the Provincial Museum, read a paper on the Micmac before the Nova Scotia Institute of Natural Science. This paper is to be found in Volume 13 of the Transactions of the Institute and with its valuable bibliography contains the best treatise on the Indians of Nova Scotia that has so far been published.
Me gum mei sou(th), The Evil Spirit (The Devil)
Gloortu's, The Good Spirit
Me gum ma war ich, The Evil Spirit's people. The name join the
Tan'mine, because they practice
witching, war soratha, etc.

Vide, Lord Clend + Chief Peter Paul.
November 26, 1935.

Dear Sir Joseph:

In reply to your letter of November 15, I beg to say that, so far as we can find, the work of Thomas Irwin on the Micmac language was never published. The Manuscript Division at the Library of Congress has no record of what became of the Irwin manuscripts after the Pinart sale of 1884. The title of the sale catalogue is:

"Pinart, Alphonse Louis. Catalogue des livres rares et manuscrits ... principalement sur l'Amérique ... Paris, 4. Labitte, 1883. "Le vente aura lieu du ... 25 janvier au ... 5 février 1884."

Orders for the items offered for sale were taken by Bernard Quaritch, Ltd., 11 Grafton Street, New Bond Street, London, W.1, and it is possible that some information could be obtained from this source. The book dealers, Labitte-Senechal, 2 Place de la Porte-de-Vasnes, Paris, or the Bibliothèque Nationale, Paris, may also be able to offer some helpful suggestions.

Regretting that we cannot be of more assistance, I am,

Very truly yours,

( sped) R. W. Dorsey,

Administrative Assistant to the Secretary, N.I.

Sir Joseph Chisholm,
Supreme Court of Nova Scotia,
Halifax, N.S., Canada.
n.d.
(References to Father Pacifique's book on Place Names)
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(Nova Scotia Museum Library, Piers Papers. Mi'kmaw Ethnology: Culture, Language, Place Names, 1.)

n.d. cross-reference
(not transcribed)
Several place names and their meanings, very difficult to make out. (See the xeroxes following this section.)
(Nova Scotia Museum Library, Piers Papers. Original catalogued as "History, Geographic Board of Canada, Notes & Correspondence." Cross-referenced to Mi'kmaw Ethnology: Culture, Language, Place Names, undated.)

n.d. cross-reference
Place names and their meanings taken from Silas Rand's *Micmac English Dictionary.*

(Selected place names and their meanings, very difficult to make out)

**Micmac**
- Tuitnoolk (Maitland): tide runs out fast
- Calkegugueck (Maitland): all tide gone but here

1908
- Meegamauk, Micmac Tribe
- Il-a-noo(k), Indian (old Indians)
- Malacegic (Maliseet Indian)
- Micmac from Restigouche eastward
- Waga-wol-tick (North west arm)

1911
- Waegwolick = North West Arm
- Poon-am-oo-quoddy, abounding in frost fish (Tom cod)
- Chief at Pictou, Pomket, Cape Breton, Prince Edward island, Bear River & Shubenacadie
- Soon-a-gook (hard g)
  - Cranberry Island
    - = Shad Island, St. Margarets Bay
      - by (illegible; Pennant?) Bay

16 October 1912
- Micmac. From Loncloud
  - Meteghan. (*Umtaagun*), the place means "where you knock off rock (for pipes)." A kind of greenish slate used for pipes (argillite).
  - *Umtaagunupskw:* where you knock off rock (for pipe)
- Rand, *Reading Book.* *Monteagun, Monteagun,* a chunk (of pipestone) broken off.
- Fur cap of Moose throat. Also of 3 or 6 Moose ears (here Piers is talking about a cap made by Loncloud for the museum collection. See the Accession Books for 1912)
May 1914 cross-reference

Micmac Place Names. Morris's Lake, Dartmouth, named after the old Micmac family of Morris (Maurice) or Mollise as it was correctly (pronounced) in Micmac, who lived for a long time at the outlet of Morris Lake. They were the father (Sebmolie Mollise) and grandfather of old blind Ben Morris who died at 3-mile Plains, Windsor, on 19 Feb, 1918, aged 95 years. Ben Morris was born at Shag Bay near Halifax, about 1823, so that his father at least must have left Morris Lake before that (or he could have been born there for a number of other reasons). The Micmac name of Morris Lake was Loocktush, which means the "place of a scaffold or drying flats", that is a high scaffold of stakes and brush upon which the Indians dried and smoked meat and fish (eels, &c.), and also on which were dried berries (blackberries and cranberries for use in winter). It bears no reference whatsoever to a scaffolding upon which human bodies were placed in winter until they could be buried in spring, as that has another distinctive name.

Nova Scotia Museum Library, Piers Papers. Original catalogued as "History, Geographic Board of Canada, Notes & Correspondence." Cross-referenced to Mi'kmaw Ethnology: Culture, Language, Place Names, May 1914.)

Spring close to Sandy Cove, near the Asylum, Dartmouth. A boiling or bubbling spring was situated about 100 yards to southward of brook and near the shore, on side of slope of hill, and was called by Micmac Koboweek. The name properly belonged to this "boiling spring", but applied to that vicinity where some Indians sometimes camped at the mouth of the little brook. (Piers included a small drawing of the site.)

Nova Scotia Museum Library, Piers Papers. Original catalogued as "History, Geographic Board of Canada, Notes & Correspondence." Cross-referenced to Mi'kmaw Ethnology: Culture, Language, Place Names, May 1914. Sebmolie is almost certainly a contraction of Joseph Marie, written Sosep Mali in Mi'kmaq, with the Sosep shortened to Sep.

27 May 1914 cross-reference

Micmac

Een-tow-dimk (Heen-tood-dimpk) "where you hollo (halloo)"
Indian name for Richmond, Halifax. Old Pauls used to live there within historic times & would hollo across, two calls, when ready for prayers, to bring Indians over from Dartmouth side opposite. (Probably to the Abbe Maillard mission, situated nearby.)

Ke-bow-uk, "a spring", near the Asylum, Dartmouth.

Vide Jerry Lonecloud.

Nova Scotia Museum Library, Piers Papers. Original catalogued as "History, Geographic Board of Canada, Notes & Correspondence." Cross-referenced to Mi'kmaw Ethnology: Culture, Language, Place Names, 27 May 1914.

29 May 1914 cross-reference

Waegwall-teech is correct pronunciation of Micmac name for Head of North West Arm. Vide Lonecloud, 29 May 1915.

Nova Scotia Museum Library, Piers Papers. Original catalogued as "History, Geographic Board of Canada, Notes & Correspondence." Cross-referenced to Mi'kmaw Ethnology: Culture, Language, Place Names, 29 May 1914.

20 December 1915 cross-reference

Mrs. Andrew Paul (nee Toney, later Glode), of Tuft's Cove, Dartmouth, now about 84 years of age, told Lonecloud, says her grandfather Toney trapped beaver with wooden dead-falls at Black-Duck Pond (Egg Pond) on the flat part of the Commons at Halifax, and that afterwards when work was done there remains of Beaver work cuttings were found there, in her own recollection. Her father Joe Toney, who died at age of 102 years, was the last man to kill a Moose on (what is now) the Halifax Common near the Pond. Up-kuch-coom-mouch, way-gad-die / Black Duck Pond.

Up-Kuch-coom-mouch way-gad-die
Black duck pond
Old Ben Morris, blind, row about 96 or 97 (born ca 1818), said that on the Halifax Common when he was young.
there was a quantity of White Pine and Red Oak, and he used to shoot ducks at the Blackduck Pond
(UppKuchcommoumouch waygadde).


23 April 1917 cross-reference
Talamaycouch. A point of land on shore about one or two miles from Talamaychouch is called by the Mi'macs
Daarmweesiquin, which means "Moose's muffle," from its shape.

(Nova Scotia Museum Library, Piers Papers. Original catalogued as "History, Geographic Board of Canada, Notes & Correspondence." Cross-referenced to Mi'kmaw Ethnology, Culture, Language, Place Names, 23 April 1917)

22 August 1917 cross-reference
Halifax: Gwo-arm-nicket (Pine Forest)
Dartmouth: Boon-num-mogicked (Frunmak) Frost-fish Brook

(Nova Scotia Museum Library, Piers Papers. Original catalogued as "History, Geographic Board of Canada, Notes & Correspondence." Cross-referenced to Mi'kmaw Ethnology, Culture, Language, Place Names, 22 August 1917)

22 August 1917 cross-reference

(Crude drawn map of Halifax, with Place Names in Micmac)
Che-buc-took Great Basin
Kebeek Narrow place
Inhooddimk place of the echo (place where one shouted across to Dartmouth for a boat)
Egg Pond, Upkeechmouchwaygaddeek Pond of Black Duck or blue-winged Duck
Duwidden (the outlet)
Wagwalleech
Chocolate Lake: Aigwick (Indian Chocolate) Lake where they used to get {it}
Indian Chocolate: Aigwick-keyway

(Nova Scotia Museum Library, Piers Papers. Original catalogued as "History, Geographic Board of Canada, Notes & Correspondence." Cross-referenced to Mi'kmaw Ethnology, Culture, Language, Place Names, 22 August 1917)

30 August 1918 cross-reference
Vinegar Lake, to north of Hubbards, Hx. Co., N.S. Named after Micmac Indian, Frank Paul, who had from
childhood been nicknamed Winick, which is a Micmac word, meaning to make an ugly or homely face by crying, as
he was addicted to crying when a child. The German element of the Lunenburg district naturally pronounced this
word Winick, from which it must have been further corrupted to Vinegar. Frank Paul was a good hunter, a very tall
(about 6'2") and big man. He died about 16 years ago (say about 1920) at Elleshouse, Hants Co. Was then an old
man. He claimed he once took Edward, Prince of Wales, fishing on Ponhook Lake. Vide Jerry Lonecloud, 30 Aug.
1918.

(Nova Scotia Museum Library, Piers Papers. Original catalogued as "History, Geographic Board of Canada, Notes & Correspondence." Cross-referenced to Mi'kmaw Ethnology, Culture, Language, Place Names, 30 August 1918)

22 February 1919
Micmac names of places. The island in Bedford Cove, east side, is called Blowigh-minigo by Micmac Indians,
which means Partridge Island (plawej miniko).
Admiral Rock at east side of entrance to Bedford Cove, is called Twirquoddy by Micmacs, which means "Seal
Rock or Seal Ledge", a place where (harbour) seals resort. The place name now shortened to Quoddy, eastern Hx.
Co., was also Twirquoddy for same reason. Vide Lone Cloud, 22 Feb. 1919.

(Nova Scotia Museum Library, Piers Papers. Mi'kmaw Ethnology, Culture, Language, Place Names, 5.)
8 March 1919 cross-reference

Micmac Names of Localities about Halifax, N.S.

Che-book-took, "The Great Basin." This meant Bedford Basin, my informant assures me, and had nothing whatever to do with the outer or main Harbour of Halifax as has herebefore been generally supposed. Vide Indian Jerry Lonecloud who got the information from very old Indian, Sodean Prosper of Truro, who is about 96 years old.


Dwid-nu-ick, "Little Passage", the Eastern Passage.

Dwid-don, "The Big Passage", the main entrance to Halifax harbour. Knows of no distinct name for Halifax Harbour itself.

Gwo-wa-mick-took. The whole "white pine woods or forest" of the whole peninsula of Halifax, and thus would be the Micmac name for the whole actual site of Halifax city. It was covered with pines.

Gwo-a-gaech (Pass inserted a j above the second g here, Gwoajae), "Big Pine Hill." Name for the part about where the Common and Citadel now are; where there were all pines.

Gwo-a-gay-gaech (Pass inserted a j above the third g here, Gwoajae), "Little Pine Hill." Name for hill back of (to southeast of) Motis place at Dartmouth. It would be what is now called Prince Arthur’s Park, Dartmouth.

Up-kee-ch-mooch-way-gad-dic, "Black Duck Pond." What is now known as the Egg Pond in the Common, Halifax.

Boon-am-mook-quo-dic. "Frost Fish Brook." The steam which runs into Dartmouth Cove (flowing from the Dartmouth Lakes).

Waeg-wal-teech. The very head of the North West Arm.

Twar-gwar-deech. "Little Seal Ledge." Rock in Bedford Basin on east side of entrance to Bedford Cove. (Twar-gwar-dick, is a Large Seal Ledge).

(Nova Scotia Museum Library, Piers Papers. Original catalogued as "History, Geographic Board of Canada, Notes & Correspondence." Cross-referenced to Mi'kmaw Ethnology: Culture, Language, Place Names, 8 March 1919.)

26 September 1919 cross-reference

Hadaroco, Digby Co. Uk-te-noo-gwart: "Your dog is burning." Ukte = thy dog. Noogwae = to bum. How it came to be this oddly named cannot be ascertained, as there is no tradition relating that.

Brazil Lake, Yar. Co. Muse-kul-lugun-bay-ek. Sitting with thighs out, as an Indian woman sits.

Mimskooloo-basseee = To sit down with the legs twisted round (as the women sit).

Med-a-bade-e-od = Metapedia, Singing Fall

Kedabegea = to sing

Kedabegeowk = to sing to him.

Muse-kool-loog-un-bay-ek perhaps best

Lonedcloud

(Nova Scotia Museum Library, Piers Papers. Original catalogued as "History, Geographic Board of Canada, Notes & Correspondence." Cross-referenced to Mi'kmaw Ethnology: Culture, Language, Place Names, 26 September 1919.)

25 November 1919 cross-reference

Kejimkujik Lake (Geog. Board spelling)

Kejim-koo-gic Lake. Ann - Queens Co., N.S.

Kejimkoo-gic means "Swelled (private) parts", caused by paddling across the big lake, with its waves. This is an old name, but was only used by the men. It was not mentioned or used in the camps before women, as it was not considered proper. A name for this lake, which they would use anywhere was Neesoogog-keec, which means "Three Big Islands" (in reference to Glode’s Island and the two other islands close to the outlet of the lake.)

Fairy Lake is not the big lake, but is a little cove of the lake where are situated the inscribed "Fairy Rocks." There is an Indian graveyard at Fairy Rocks.

All this positively ascertained by Micmac Jerry Lonecloud 25 Nov. 1919.

Kejim-koo-gic or Kedge-mkoo-gic, means in Micmac ones “privates are sore” from long-continued sitting in canoe after paddling across this large lake. Another Micmac name for this lake in Neesoogog-keec, which means Where there are three big islands (lake where there are three big islands). Thinks this is an old name.

(Piers made a drawing of Fairy Lake here): "Fairy Lake" (a cove of the big lake. Inscribed rocks. Vide Jerry Lonecloud,)
about 1918
Rand, *Micmac Reading Book*, p. 91, gives Kejimjoojik as meaning "swelled parts." Geo. Board of Canada gives meaning as "second Big Lake. (This seems absurd)

(Nova Scotia Museum Library, Modern Papers. Original catalogued as "History, Geographic Board of Canada, Notes & Correspondence." Cross-referenced to Mi'kmaw Ethnology, Culture, Language, Place Names, 25 November 1919. See below (n.d. 1927) for a more coherent account of this place name.)

20 December 1919 cross-reference
Geographic Names (Micmac)
Rocky Lake, between Bedford and Waverley, Hx. Co., N.S., is called by Micmacs Op-tshe-mow-e-guicht, which means "You are stuck" lake, as in going up in canoe from Bedford, etc., one cannot get beyond this lake. Vide Jerry Lonecloud, 20 Dec. 1919.

(Nova Scotia Museum Library, Modern Papers. Original catalogued as "History, Geographic Board of Canada, Notes & Correspondence." Cross-referenced to Mi'kmaw Ethnology, Culture, Language, Place Names, 20 December 1919.)

22 February 1920
Micmac Names of Places about Halifax
McNab's Island: El-pay-sok-ticht, which means "Leaning toward the sea" or "leaning seaward." The word for island is not expressed.

Georges Island: El-pay-gwitck (the g hard), which means "Turned over" (like a pot).

Rand (see Rand, *Micmac-English Dictionary*) gives Elpedek, "it leans over."

Prospect: Wackawedockcheek (or -sheek), which means "noisy place" (from the roaring of the sea there).

These names taken down very carefully from Jerry Lonecloud, 17 Feb. 1920.

(Nova Scotia Museum Library, Modern Papers. Mi'kmaw Ethnology: Culture, Language, Place Names, 6.)

10 March 1920 cross-reference
Micmac Place Names. Upquawwe-kunk [= Bark-camp Island] Not birchbark, but camp made of hemlock bark. Small island less than 1/8 of mile from shore off West (?), on south side of entrance to Perau Creek, Kings Co. N.S. One can walk from the mainland to it, when tide is low. Jerry Lonecloud, 10 March 1920.

(Nova Scotia Museum Library, Modern Papers. Original catalogued as "History, Geographic Board of Canada, Notes & Correspondence." Cross-referenced to Mi'kmaw Ethnology, Culture, Language, Place Names, 10 March 1920.)

15 April 1920 cross-reference
Micmac Name for Sites of Halifax, N.S. Micmac Name for Halifax Harbour (?) or Bedford basin, Chebooktokk
Micmac Name for the actual site of the town itself, Gwawenrickock

I put a query above for this reason: Jerry Lonecloud, one of our most intelligent Micmac Indians, and who is one of our very best authorities in the tribe on matters relating to Indian Place Names, assures me that Chebooktokk, which means the "Great Basin or Bay" refers to Bedford Basin, the large expanse at the head of Halifax harbour, and does not refer to the outer harbour itself. This he got from a very old Micmac, Soolian (Julian or William) Prosper, of Truro, N.S., who is about 96 years old. The main entrance to Halifax Harbour is Dwidden, "The Big Passage." He knows of no distinctive Indian name for Halifax Harbour proper, inside of Georges Island.

The Micmac name Gwawenrickock ("White Pine Forest") was applied to the whole pine woods of the entire peninsula of Halifax (which was covered with those trees) and this he assures me would be the correct Micmac name for what is now the actual site of Halifax City. (Rand has Gooowwa-gumickt, "a white pine grove").

I strongly believe that the above information should be recorded somewhere, for I believe it is nearest the actual facts. It is quite possible that the Micmac name for the fine large basin of water, the most prominent feature of the place in many respects, and where a small French settlement already was located when Halifax was founded, might have been taken as referring to the whole of Halifax Harbour. At any rate the Micmac name for the actual site of the town of Halifax, is a better one to give as the Micmac name of the place, than the Indian name for the Basin or Harbour on whose side it is situated. What we want to get at is the true facts in such cases.
H. Piers to R. Douglas, Secretary, Geographic Board, Ottawa; 15 April 1920.

Correspondence, typewritten, 15 April 1920; from H. Piers, Provincial Museum, Halifax, NS; to R. Douglas, Secretary, Geographic Board, Ottawa, ON. "...your notes with regard to Kejimkujik will be placed on file in the Board's records. That appears to be the best place to bury them."

[Not transcribed]

28 September 1920 cross-reference

Correspondence, typewritten, 28 September 1920; from R. Douglas, Secretary of the Canadian Geographic Board, Ottawa, ON; to H. Piers, Curator, Provincial Museum, Halifax, NS. "Asks for the meaning of the word "soi", as in "Soi Point"; does it derive from barrachois, and is this an "Indian" word?"

[Not transcribed]

12 November 1921 cross-reference

Place Names

Bedford Nine Mile River

Micmac name for locality where Piers's grist mill was located, at mouth of Nine-Mile River, Bedford Cove, was Kwebek, which means the place where "the river runs square into a bay." Vide Jerry Lonecloud, 12 Nov. 1921. It is a slightly different sound from the similar name which means "a narrows", such as at The Narrows of Hx. Harbour.

[Not transcribed]

15 March 1922

Micmac Name for place near Fairview, near Halifax, N.S. Alesu'lu'ke kaiik, which means "At the place of measles," is the Micmac Indian name for the place near the old tannery, Fairview, where the Indians who were camped there took "measles" (or some fatal disease) from the French and then the Indians died like flies, and were buried on the right hand side of the brook (going up the brook) a little below a small pond or stream back of the site of Forrest's Tannery at Fairview, Bedford Basin, near Halifax. Mounds could be seen years ago where the Indians were buried. They did not come there again. Said to have been about a couple of hundred years ago. It was "not the place where the French were buried."

This name, and account came from a very old Indian, now about 89 years of age, now of Springhill, N.S., who was familiar with the spot & said he could find it. He told it to Jerry Lonecloud who told it to H. Piers, 15 March 1922. This must have referred to the time when D'Anville's men had fever there in 1746 and the Indians died from it.

[Not transcribed]

10 December 1923 cross-reference

Correspondence, typewritten, 10 December 1923; from William F. Ganong, Smith College, Northampton, MA; to H. Piers, Provincial Museum, Halifax, NS. "I wonder if you ever see Lone Cloud. If so, I wonder if you would ask him for me for the information on the inclosed card. I am working up some of my material and this has direct bearing upon it...." Piers wrote on this letterhead, "Ans 17th Dec. 1923." Enclosed with the letter is a note with the relevant place names on it.
"What place between Prospect and Aspatogen is called Nespadakun? (Rand says Prospect, but I am sure, from testimony of old maps and other, that he is wrong.) Does he know the Micmac name for West Dover? Or Pennants Bay? Or St. Margaret's Bay?"

17 December 1923

Micmac Place Names, vide Jerry Lone-cloud, 17 Dec. 1923

Dover (near Halifax), Nal-e-day-bay-ik, which means "Split Rock", after a rock of that character in the sea near Dover.

Shore between Prospect and Sambro: The shore along here is called Wed-a-wa-dock-chuck, which means "The Sea Roar" or "Roar of the Sea."

Shag Bay (beyond Prospect), is called Nu-maj-ju-da-dick, which means "Fish River."

St. Margaret's Bay is called Uk-tchee-ban-noo-bay-ek, which means "Great Bay."

Dr. Rand give Nespadakun as the name of Prospect, but Dr. Ganong thinks he must be wrong. Lone-cloud does not know this name, nor what it can mean. Never heard it applied to Prospect or elsewhere. Es-pe-lu-da-kun-nuk means "high-fenced" and also a "high beaver dam", but never heard it applied to a place. Cannot be same word as the one Rand gives.

7 January 1924 cross-reference

Correspondence, typewritten, 7 January 1924; from William F. Ganong, Smith College, Northampton, MA; to Harry Piers, Provincial Museum, Halifax, NS. Letter thanks Piers for the prompt response to a previous letter, 10 December 1923. "That was a very fine and satisfactory letter you sent of December 17th in answer to my request that you consult Lone Cloud for me. I had no idea you would obtain the information so very promptly, thinking you would see him only rarely. Also shortly after came the postcard with the additional information. Thank you very much for your own part in the matter and also please convey my appreciation and thanks to Lone Cloud himself...I know Lone Cloud made lists of names for Father Pacifique....I am sure he will not mind if I ask Lone Cloud to make out for me as full a list as possible of Micmac names he knows...the exact carefully written Indian forms of the names and locations are more important than the meanings."

14 January 1924

vide Joe Cope, 14 Jan24

Micmac Tribe, Meegamerek

(meaning of name not known)

Che Micmac Inian Meegamerekwerech

Micmac land, Meegamerekwerek (ke is actually ge, g hard)

14 January 1924

Joe Cope 14 Jan24

Chiefs

Paul

Cope

Meguma, meaning Meegamerek
Meeg'amawarech (illegible; possibly "Indians")
Wedge-it-doo-ek (Jeddore, or, literally, We'jitu's (place})
Isodore
Noel Jeddore of Halifax was grandson {of We'jitu, Isodore}
Sarksad (illegible; wearing nothing but socks?)
Mimekland: Meeg'amawareng. {Piers indicates a hard g at end of the word}
Waterbody while playing things {wapnaqnk}
Altestaken: thing which jumble about when moved {waitestaqnk}

Nova Scotia Museum Library, Piers Papers. Mi'kmaw Ethnology: Culture, Language, Place Names, 10)

14 April 1924 cross-reference
{not transcribed)
Correspondence, typewritten, 14 April 1924; from William F. Ganong, Smith College, Northampton, MA; to Harry Piers, Provincial Museum, Halifax, NS. A continuation of the correspondence re Lonecloud and Father Pacifique and Place Names. Ganong says that Pacifique is now sending him the copies of the lists Lonecloud made for Pacifique. He wants Lonecloud to hold off on writing another one. Piers wrote on this letter "Ans. 24 April 1924."}{Nova Scotia Museum Library, Piers Papers. Original catalogued as "Piers Papers, VII History, A. Correspondence; Box 6." William Ganong to Harry Piers, 14 April 1924. Cross-referenced to Mi'kmaw Ethnology: Culture, Language, Place Names, 14 April 1924.)

17 April 1924 cross-reference
{not transcribed}
Correspondence, hand-written, 14 April 1924; from William F. Ganong, Smith College, Northampton, MA; to Harry Piers, Provincial Museum, Halifax, NS. A continuation of the correspondence re Lonecloud and Father Pacifique and Place Names. Ganong says that Pacifique is now sending him the copies of the lists Lonecloud made for Pacifique. He wants Lonecloud to hold off on writing another one. Piers wrote on this letter "Ans. 24 Ap. /24."}{Nova Scotia Museum Library, Piers Papers. Original catalogued as "Piers Papers, VII History, A. Correspondence; Box 6." William Ganong to Harry Piers, 17 April 1924. Cross-referenced to Mi'kmaw Ethnology: Culture, Language, Place Names, 17 April 1924.)

29 April 1924 cross-reference
{not transcribed}
Correspondence, typewritten, 29 April 1924; from William F. Ganong, Smith College, Northampton, MA; to Harry Piers, Provincial Museum, Halifax, NS. A continuation of the correspondence re Lonecloud and Father Pacifique and Place Names. Ganong apologizes for the trouble Piers has gone to. "I had an idea that Lone Cloud could write or perhaps get somebody where he lives to write for him...."}{Nova Scotia Museum Library, Piers Papers. Original catalogued as "Piers Papers, VII History, A. Correspondence; Box 6." William Ganong to Harry Piers, 29 April 1924. Cross-referenced to Mi'kmaw Ethnology: Culture, Language, Place Names, 29 April 1924.)

1925 cross-reference
Pescowark: noise of the rapid (between the two lakes) (Digby)
Pescowesk: Branch lake (Queens)

Vidler, Albert, an English gentleman who was in NS for several years about 1870 (Shel. Co.) (Piers wrote this to explain a correction of the Place Name Fiddler Lake, which should have been Vidler Lake.)}{Nova Scotia Museum Library, Piers Papers. Original catalogued as "History, Geographic Board of Canada, Notes & Correspondence." Cross-referenced to Mi'kmaw Ethnology: Culture, Language, Place Names, 1925.)

1925 cross-reference
{List of Mi'kmaw Place Names which Piers has collected for appending as notes to the correspondence between Douglas and MacKay, catalogued under 6 November 1925}
Mespäk
Keescoskóok
Seessketch
Peskóvak
Peskówesk
Tortoise = mikich (Rand)

{Nova Scotia Museum Library, Piers Papers. Original catalogued as "History, Geographic Board of Canada, Notes & Correspondence." Cross-referenced to Mi'kmaw Ethnology: Culture, Language, Place Names, 1925.)

1925 cross-reference
From Lone-Cloud
Mickich-way-ga-dik: where turtles are; Clyde Lake (Shelb. & Queens Co.)
Walloobek: Long Lake (Yar. & Shel. Co.)
Mespark: Lake overrun with water (Yar. near Guelse)
First & 2nd Lakes, Rossignol: Keescoskóok, a short rapids (Quens Co.)
Seessketch Lake: (Lake is) full of granite boulders (Queens)

{Nova Scotia Museum Library, Piers Papers. Original catalogued as "History, Geographic Board of Canada, Notes & Correspondence." Cross-referenced to Mi'kmaw Ethnology: Culture, Language, Place Names, 1925.)

20 May 1925
Micmac Names of Places
Dover Head, Hx. Co., on west side of Dover (illegible, so?) to west of Halifax county. Moeepoolkodockanut, "at the buoy (?)"
St. Margaret's Bay, Hx. Co., Exthebonawaycook, a great bay opening out to the sea.
Big Mugrave Lake, on East River, Sheet Harbour, Hx. Co., Wosomkunk, a lake with a clear bottom.
Salmon River Lake, near Port Dufferin, Hx. Co., Miseepskóok, Place of whin (quartzite) rocks.

20 May 1925

{Nova Scotia Museum Library, Piers Papers. Culture, Language, Place Names, lla, b.)

6 November 1925 cross-reference
Correspondence, typed, copy of original, 6 November 1925, with hand-written notes and corrections in ink by Harry Piers, from R. Douglas, Secretary, Geographic Board of Canada, Ottawa, 6 November 1925, to Dr. A.H. MacKay, Halifax, NS, suggesting changes in place names for western Nova Scotia, for future editions of the Aerial Survey Map of Western Nova Scotia, 3 pages. Note at top of first page, by "H. Piers, 13 Jan. / 26," reads, "Micmac names in red, are spelt phonetically, being taken down with great care from the lips of a Micmac Indian."

{Nova Scotia Museum Library, Piers Papers. Original catalogued as "History, Geographic Board of Canada, Notes & Correspondence." Cross-referenced to Mi'kmaw Ethnology: Culture, Language, Place Names, 6 November 1925.)
25 January 1926

From Jerry Lonecloud 25 Jan /'26

Head lake on Salmon river, Digby Co. (probably Briar Lake), anisedemwaysquack 'I have heard of it before'.
To any news brought to her (an Indian woman) she always said this.

River flowing south from near South Brookfield into Portlock Lake, Queens Co.
'Ma-gwum-que-book-wek' Red sand-bottomed brook.

Elderbank, Musquodoboit, Hx. Co.

Elderbank, Am-karn-to-beck = 'Been elder ground for years & years' (beyond number)

Gibraltar Lake, near Gibraltar, Musquodoboit River, Hx. Co. Goowark = At the Pines (or Many Pines).

Long Lake, on Clyde River, 5 miles NW of Upper Ohio, on boundary between Yarmouth and Shelb. Co.

Beel-way-gum-tshook = A strange wood or tree (with leaves that never die) which grows at the outlet of this Long Lake, where the dam is. Saw it 40 years ago. Some as found about gold mines, on road about Vi way between Stewarts and Sheet Harbour, about 12 or 13 miles from Stewarts, and a little way towards Stewarts of Beaver Dam. Only place he ever heard of it.

Stony Creek Lake (or English Mill Lake) Shelb. Co. Booboos-sketch = Very narrow narrows

Big Gull Lake, just N. of Stony Creek Lake, Shel. Co. Odwog-set = Seal seal flipper {sic} One was found there.

Lake Como, on East Branch Sheet Harbour River, Hx. Co. Hespay-sooklatech = A rock precipice (a rock cliff goes up from the lake there)


Roseway or Shelburne River (the whole river, Shel. Co.) Sorkum-kieegunnuk = you pole your canoe up (for full distance, instead of paddling).

1927? cross-reference

Isabel Lake (Chain Lake): She (Isabel Ku'ku'kwes) was Indian and lived there and buried there.

Peechpeg Long Lake.

1927?

Kejimkujik: Indian Place Names

T. J. Brown in his work on Place Names in Nova Scotia, 1922, p. 74, says it is a Micmac name, Koojimkoojik, meaning "attempting to escape." Now Rev. Stas Rand, in his First Reading Book in the Micmac language (1875-91), states that the fourth lake on the Liverpool River, is Kejimkojik, which he says means "swelled parts." On questioning a very intelligent Micmac Indian (Jerry Lonecloud) here, from whom I get very many Micmac names, & who is a sort of specialist in that way & assists Rev. Father Paquique in such things—regarding this name—Kejimkojik—he informed me that that was a name for the lake which is only used among the Micmac men, & that they never use it in their camps when girls or women are present. The other name—the true name—is one at the moment of writing I have forgotten, but which has reference to the islands in the lake. Now the origin of the men's nickname Kejimkojik, according to him, is this: the lake is a very large one, & quite a heavy sea is frequently met with on it. The Indians frequently had to cross it in their canoes, & to do so, with a stiff wind blowing, meant a long, heavy paddle. When they finally landed and got out of the canoe, after having long sat in it, and after the arduous work, they very often found that their "privates" were chapped and swollen. Thus the men among themselves gave the lake a sort of nickname, Kejimkojik, which means "swelled or chapped private parts," or as Rand, being a dagyman, merely stated meant "swelled parts," without telling us what the parts were. Perhaps his Indian informant did not give him the necessary details. I have verified this by asking other Indians about here.
they agree with the above explanation, & that they will not mention the name before young girls, etc. It is a nice
name for a fashionable sporting club to have embossed on the top of its letter-paper!!
I cannot find any analogy of the word with the Micmac word for escape.
To escape: Wesemogwusi, keseboolood, kesitpuciktum, pesokiak
Escape: Wesemogwemb, Kestpuskumuk, etc.
(Nova Scotia Museum Library, Piers Papers, Mi'kmaw Ethnology, Culture, Language, Place Names, 13. Kejimkujik is now the name of a
National Park established in this area, and administered by the Canadian Parks Service. Mi'kmaw linguist Bernie Francis confirms Loneducls
information, 1999; he says the proper orthography would be kejimqujik.)

5 April 1927
Halifax. Micmac place-names
Halifax Harbour & basin. Che- (Piers indicates "or Tsche") booktock
The big or Great Basin
Peninsula of Halifax. Gwoar-miktook
= Place of Great Pines
Extreme head of Northwest Arm. Waegwalleedatsch or Waegwalkeelooch. "Where the young Indian man left
his sweetheart," and never saw her again. Tradition says the two came in canoe from McNab's Island to the
very head of the Arm. He left her in the canoe, and going into the woods was never seen or heard of again, and his
sweetheart had to paddle back without him. "The name does not actually mean the head of the Arm." There was
never an Indian encampment here. There was one at stream at Lawson's Mills, near Williams Lake.
Deals Little Pond, west end of Bayers Road. Hoon-goo-a-mik, an otter slide. In prehistoric days the beavers and
particularly the otters went up the stream from head of Arm (the Northwest Arm of Halifax Harbour), and crossed over to
this pond and so down the stream to Bedford Basin.
His-a-bells (Isabel's) Brook. Stream from Chain Lakes to Arm (After old Indian woman Isabel).
Mouth of brooks at Motts place, Dartmouth. Gwoar-miktooch. Little Pine Woods.
(Nova Scotia Museum Library, Piers Papers, Mi'kmaw Ethnology, Culture, Language, Place Names, 14.)

4 December 1927
Correspondence, hand-written, 4 December 1927; from William F. Ganong, 305 Prospect Heights, Northampton,
MA; to Harry Piers, Provincial Museum, Halifax, NS. "Lately I have been much interested in following up a list of
Indian chiefs of Acadia in 1760....I would be greatly pleased if I could have an exact copy, letter for letter (as you
know how to do it) of the 12 to 14 names of Indian chiefs and places - not the letter itself."
(Nova Scotia Museum Library, Piers Papers. Original catalogued as "Piers Papers, VII History, A. Correspondence, Box 6." William Ganong to
Harry Piers, 4 December 1924. Cross-referenced to Mi'kmaw Ethnology: Culture, Language, Place Names, 4 December 1927.)

6 February 1928
Correspondence, hand-written, 6 February 1928; from William F. Ganong, 305 Prospect Heights, Northampton,
MA; to Harry Piers, Provincial Museum, Halifax, NS. A self-addressed, stamped (US stamp) postcard, with room on
reverse for Piers to answer the question: "Could you tell me where Sheshen in Nova Scotia is?...Just write here and
post."
(Nova Scotia Museum Library, Piers Papers. Original catalogued as "Piers Papers, VII History, A. Correspondence, Box 6." William Ganong to
Harry Piers, 6 February 1928. Cross-referenced to Mi'kmaw Ethnology: Culture, Language, Place Names, 6 February 1928.)

9 February 1928
Correspondence, hand-written, 9 February 1928; from William F. Ganong, 305 Prospect Heights, Northampton,
MA; to Harry Piers, Provincial Museum, Halifax, NS. Continuation of correspondence about Sheshen. "Your
reply seems to indicate that you take Sheshen for an Indian word, but I think it is not. Rand uses it as an English
name & gives a very different Micmac word (Povkskek - a dry rock). I think writing from memory.

Nova Scotia Museum Library, Piers Papers. Original catalogued as “Piers Papers, VII History, A. Correspondence; Box 6.” William Ganong to Harry Piers, 9 February 1928. Cross-referenced to Mi’kmaq Ethnology, Culture, Language, Place Names, 9 February 1928.

25 June 1928 cross-reference

(not transcribed)
Correspondence, typed, copy of the original; 28 June 1928, from Dr. A.H. MacKay, Dartmouth, NS; to R. Douglas, Secretary, Geographic Board of Canada, Ottawa, ON; regarding the change of a place name ("Bloody Creek", Shubenacadie County); and noting that MacKay has discussed the matter with Harry Piers.

16 September 1929

Indians attacked by the same disease which affected d’Anville’s men, 1746, while the Indians were encamped on stream which flowed to Forrest’s Tannery, to westward of Fairview, near Halifax, N.S. Lonecloud says the Indians called the disease Hollo-sool, “Black Measles” (Rand in his Micmac-English Dictionary) gives Aloosool as Micmac for measles. And the place was afterwards known as Ho-ho-sool ouway-ga-deek, “at the place where black measles were”, or “the place where black measles occurred.” He says it was a very deadly disease. They died so rapidly the French & Indians put dead bodies in a little pond on the stream. The Indians were infected from the French who landed (with) this disease, he says. There was a second smaller burying-ground about 150 yards north of the larger one.
Nova Scotia Museum Library, Piers Papers. Mi’kmaq Ethnology: Culture, Language, Place Names, 15. Lonecloud had gotten this information from a “very old Indian, in Springhill, NS.”

2 October 1929

Lonecloud 2 Oct / ‘29
Indian Place Names
From Narrows, Africville, to St. John’s Church, on the hill above there, were cranes (Blue Heron) hatched, and Indians called it Toomgweleknatchwayagaadeeksh, “the place where the Crane hatches.” Then from there to Robert Allen’s was Allosoolwayagaadeeksh “Place where had black Measles.”
Birch Cove. Munneegwekanuk. Place where they get bark for making camp, dishes, etc.

2 October 1929

The Narrows. Kaybayek “narrow”
Moir’s Mills. QuBayjock. Steam runs out into salt water. (Previous; word illegible) right; (out; word illegible) to salt water.
Bedford. Hoske—theare Piers inserted the phrase “or Tom”) COSteehal. Stepping stones (over the River) the Sackville River.

22 January 1932 cross-reference

(not transcribed)
Correspondence, hand-written, 22 January 1932, from William F. Ganong, Smith College, Northampton, MA; to Harry Piers, Provincial Museum, Halifax, NS. Re the reproduction of the Habitation site in Annapolis County. (Not strictly ethnological, but of interest in a peripheral sort of way.)
Miss Schmidt says many of these old epics of the "Bein" are "Being Wee" (India)
Meejamaaunh Gassy Min
el-a-noolk thuun (aid ha)
Maltsegeri (Malsen thao)

Minne J. Radjaamok
enamran

Wadaa tekh' chinni wiir

Vei jh' Norlie
Place Names, 4.

Wex-wo:th - Wexford Am.

Pom-an-moo-qoosay

Cape Port, Pom-koosh Jedel, Bean Riling

Soon-a-grook

Camlooney head

Glad Island, St. Andrews Bay

arrive for Chipock.
The incident in Bedspout Carr, near ridge, is called Bellrigg mine-go by locals, which means Partly deserted.

Atmosphere at east end of mine or Bedspout Carr, is insecure,

Twas quarterly by miners, which means

"That Rock is Secure," or where there are (rare) cave-ins.

The mine was shutdown in October, sometime in 1919, due to Tynemont,
The Hatter Island: El'-pay-sok'-licht,
which means "leaning against the sea" or "leaning seaward". The word is Indian in origin.

Songi Island: El'-pay-qwitsk (28 km),
which means "Turned over" (lit. -t-).
[Note: qin Elpadok, "it leaves over"

Prospect: Wed'a-wa-dok'-check,
which means "Honey Palace"
(from the meaning of the sun stones).

These names taken down very carefully
from Jerry Lincoln, 17 Feb. 1920.
Michael name for place near Fairview, near Halifax, N. S.

Al-e-ool-a-way-ga-deek,

which name "At the place of Measles"
is the Micmac Indian name for place
near the old tenmy, Fairview, where the
Indian, who was caused them to take
"measles" (or some fatal disease) from the
French and the Indian were like fish,
at one hand on right bank side 7
horse (going up horse) a little above small
pond in stream banks of river of French
limny at Fairview, Bedford Basin,
near Halifax. Another went in two
years ago when the Indian were hunt.
They did not come this again. Said to have
been there a century of hundred years ago.
It was not the place where the French were hunt.

This name, we cannot for a very old
Indian, now about 89 years 7 age, say I
remembered, but who was familiar with the spot
would be called prior. The took it to James
Shaw who took it to Mr. Heir, 15 June 1922.

This cannot have happened to the time
21 Abbots River head from then in 1746 and
the Indian had prior it.
Dover (now Steeps), Kal-e-day-bay-ic, which means "Split Rock", after a rock of that character is in the same town.

Shore between Prospect and Sambro. — The same arcing line is called Wed-a-wa-dock-chuck, which means "The sea Roar" or "Roar of the sea".

Shag Bay (likely present), is called Nu-maj-ju-da-dick, which means "Fish River".

St. Margaret Bay and Lunenburg Bay. She does not know of any Aboriginal names for these places.

St. Margaret Bay is called Wet-takee-ban-nos-bay-ek, which means "Sun Bay".

Dr. Rand gives Neacadakum as the name of Prospect, but Dr. Gunning states he must be wrong. Lunenburg does not stand this name, nor what it once meant. There must be applied to a point of structure. Ee-jul-lar-de-kam-shek meaning "high-furred" or "erect a high beam dam" but word being applied to a piece. Cannot be same word as in Lunenburg.
Place Names, 9.

Meeg-a-marck
(mining in the mountain)
On Minna Robert - Meeg-a-marck was ech

Meeg-a-marck war ke
(covered by the ground)
Meeg'a-mar war'-se

Went around = went playing things
Attachment = the wire whichפרסưa hơn

2o-o-done

Satch'a-cday, janny whith hat inside

Mount Coon?
Missoula Names of Places.

St. Mary's Bay, St. Ex' teh bo'n a - way - ock

St. Mary's Bay, opening to the sea.

Little Yellowstone Lake, St. Rain Bear

Eed'le o le de de dink

Where you build more skin canoes.

Samson Rain Lake, near Port Thompson, 66 46

Mis' eef' e - kook

Place of whin (quartz) rocks.

Junction of the Forks which connect Wildcat Passes,

near Port Thompson, 66 2 miles from

Mules Creek Mining District, 66 6 miles.

Nev'e too - way - ock.

The Forks.
\textit{The book which flows into Port Washing
Rain at Necktown, googol (thrice),}
\begin{center}
\textbf{Mag-wom-ke-bo-wenk}
\textbf{Red sandy bottom, kool}
\end{center}
\begin{center}
\textbf{Lake Rosebud, June 4.}
\textbf{Who tool-kel}
\end{center}
\begin{center}
\textbf{Sawmills, the after part of a curve.}
\end{center}
\begin{center}
\textbf{Whitney Lake, the first lake on the Stan. Rain, John Bridgman},
\textbf{June 2.}
\textbf{Aria wom-kook,}
\textbf{Sandy Lake}
\end{center}
\begin{center}
\textbf{Goldey Lake, a large lake with convoluted}
\textbf{formation in it.}
\textbf{Nebraska}
\textbf{Emerson, June 5.}
\textbf{Nebraska}
\textbf{West German, June 4.}
\textbf{Mekee-kook}
\textbf{Where (meemek) 20th, June.}
\end{center}
\begin{center}
\textbf{Vida June line. closed}
\textbf{20 May 1925.}
\end{center}
Place Names, 128.

- Beech, Co.
- Beel - jerry - gym.
- Bill - side - quit - creek.

- A strange word on this. (I think means burn.) Which means it's an inlet of the creek, down in the creek. Saw it 40 years ago. Some in front were grubbed in, and went 1/2 way into the stream and almost nothing was 1/4 way down. And a little way beyond Elements of Kalamazoo. Only place in my memory of it.

- String Creek Lake (or English Mills Lake), Sue.
- Ool - ool - sketch = Very many mounds.

- Big Shul Lake (just N. of String Creek Lake, Sue.
- Ool - ool - sket = Some - many - literal - some - part - there)
Place Names, 12c.

Her: pej- soo-pekha
= le king principal (a res
stuff your in in 2 same man)

[Handwritten text]

[Handwritten text]

[Handwritten text]

[Handwritten text]
Kejimkujik

T. J. Brown in his work on Place Names in Nova Scotia, 1922, p. 74, says it is a Micmac name, Koosjimkoosjik, meaning "attempting to escape."

Now Rev. J. T. Ready, First Reading Book in Micmac Language (1875), p. 91, states that the lake on the Liverpool River, is Kejimkujik, which the Micmacs mean "smelled feet."

On questioning a very intelligent Micmac Déda [Jerry Coulson] from whom I got many Indian names, he said in a way very accurate that Father Paroquis is such thing, so "Aging the name Kejimkujik, he informed me that it was a name for a lake which is very usual among the Indian people, that they smoke over it in their camps when girls or women are present. The other name - the women's name - is one which at the amount of icy there forgetting but which has reference to the islands in the lake. Now the origin of the name, Micmac Kejimkujik, is this: the lake is a very large one, and a large canoe is frequently sent out on it. The Indians frequently had to cross it in their canoes, to do so with a staff and knowing, meant a long, being feasible. When they quietly landed and got out of the canoe, after having landed, he knew that their "primité" were shaggy and worn. Then the men among themselves gave the lake a sort of nickname, Kejimkujik, which means "smelled or chapped pink feet," and in this, they or clergy, mostly called it meant "smelled feet," without telling us what the feet were. Perhaps the Indians expect don't give them the necessary details. I have recorded it by many other Indians that here, if they agree with the man explanation, at they will not mention the name before young gentlemen, etc. It is a nice name for a fashionable sporting club to have inscribed on the top of it, I am sure!"

I cannot find any analogy of an word with the Micmac word in name:

To name: Wemosogwam; Keteskook; Kejimpuiskim; festook.

Except: Wemosogwam; Kejimpuiskim; etc.
Halif
Path ways
The Big and the Bani.

Reminiscence of Bani
Place of Great Prices

Extreme kind of Instinct Ann. Waeg-warel-le-

Waeg-warel-te-teach.

When the yams [Indians] went into the sumphtuit, and saw the men again,
they said that the two men in canoe from
Little Bani went to the top land of the An.
They left him in the canoe, but going into the
sumphtuit, the men saw him in his canoe and
left him in the canoe and went into the
sumphtuit, and the men saw him in his canoe
and left him there for a long time without
him. The men did not actually mean the "head of the canoe,"
there was no one in the canoe except him.
There was no one of the men of Bani.

Said Little Bani, went and of 35 years. Perish!

Hoon - goo - a - millie, Arr Ottawa

Stilt. In private days, the Sierra
and particularly the others, went into the
strong from near of him, and crossed
over to the land on the shore of
stream to the strong, Bani.

Hi-a-bells (Belle) Banni. Stilt to
Clair Lake 5 am. (After and many
ewear.

Meet 7 knots of water, strength,
Two-ar-mitt-loocho. Little Point Words
Place Names, 15.

John's early career,
16 Sept 1920.

Indians attacked by canoe, which appeared at church in 1748. The Indians were enumbered in canoe, which paused in front of Janney, to rest of Janney's canoe. Unollision, etc.

The canoe says, the Indians are near the canoe. Hol-lo-coot = Black canoe.

[Rest of text blurred and incomplete]

And the place was afterwards known as Hol-lo-coot or way-deck = in the fire, were back岛上 once in the canoe when black canoe announced.

The says it was a very deady canoe. There is no money place the French Indians, just dead bodies in a little pond in the stream.

The Indians were present for French who landed this canoe, he says.

There was a second canoe coming from about 150 yards north of the canoe here.
From hence, approach, to

Fire, flame, in the hill where

there, some Crows (from here)

hated, not

Took - good - ele - nato - way

a - ga - electet

"The place where the Crow

of eat."

From from there to Peter Allen;

now - Al - to - good now - ga
electet

"Come here and eat me."

Beak Bear

Drum - mic - qwak - a - nick

Drive him with the stick.

Signed, 1849.
Im Namen
Kaj-baj-el
"namera"

De hinese umi
Du-baj-joke
Stum wuss mu int Sule
Water-queue umu mit 6
2 0 0 0 - 0 0 0 0

lof-wat
Jo-ke-ook-ke
-nob

Stepping stones (to the Preston)
Material Culture

Costume: Clothing, Accessories, Regalia, Textiles

n.d.
Mooshcole. Gold plated. (This is a drawing of a gorget; there is no other information.)
(Nova Scotia Museum Library, Piers Papers. Mi'kmaw Ethnology: Material Culture, Costume, 1.)

n.d.
(four drawings, not by Harry Piers, of putative Mi'kmaw man’s costume. Two in pencil, then copied in ink. See the xeroxes at the end of this section.)
(Nova Scotia Museum Library, Piers Papers. Mi'kmaw Ethnology: Material Culture, Costume, 2 a-d.)

October 1908
(Drawing for Accession 3287; ink on paper; Harry Piers October 1908; natural size. This is a beautifully detailed drawing of the medal given to Jacques Pierre Penninut Paul by Archbishop Walsh in 1857, at his installation as chief. See the accompanying xerox of the original.)
(Nova Scotia Museum Library, Piers Papers. Mi'kmaw Ethnology: Material Culture, Costume, 3.)

28 May 1910
(Notes for Accession 3564)
Mus. No. 3564, Rec. 28 May 1910
Micmac Indian Chiefs Coat, of typical shape, material and ornamentation. Made of black broadcloth; ornamented with “pippings” of red broadcloth in the seams, bordered with red silk (partly in scalloped form) on front, lower edge, cuffs, shoulders (“wings”), and between shoulders, & bordered with blue silk on collar. Further ornamented with beadwork in typical Micmac designs, in white, ruby-coloured, blue, and yellow beads, on cuffs, shoulders, and between shoulders, etc., and with a few yellow tinsel disks among the beadwork between shoulders.

Worn by John Noel, now chief of Micmacs for Halifax Co., etc., when he was a Captain (next lower rank to chief) at the time he was presented to the then Prince of Wales (the late King Edward VII) on the occasion of the latter’s visit to Halifax in 1860, and subsequently also worn by Noel when he was chief. He wore it in 1910 when he attended the funeral of Bishop Cameron of Antigonish. The chief has also another similar coat which he now wears. It is worn belted at the waist with a red girdle....
(Nova Scotia Museum Library, Piers Papers. Mi'kmaw Ethnology: Material Culture, Costume, 4.)

28 June 1910
(Notes for Accession 3576; partially transcribed)
Mus. No. 3576, Rec. 28 June 1910
Typical Micmac Indian women’s (chiefs wife) skirt of fine dark-blue broadcloth, 4 ft. 2 in. in height and 3 ft. in width, elaborately ornamented on 1 ft. 4 ins. of lower part with crimson, pale geranium-pink, bottle-green, pale-blue and light & dark buff-coloured silk ribbon in horizontal bands, some cut into pointed saw-tooth forms (in some cases possibly representing wigwams and spruce-trees) (this is a repeating design of one big triangle, two little triangles, one big triangle, typically Mikmac, meaning not known), and further ornamented with white beads and a few small tinsel disks.

The skirt is made of the same width from top to bottom (without gores, etc.), and the waistline comes about 13 ins. below the top edge.

Made (by Marie Maurice, wife of Louis Thomas, for her daughter Marie Antoinette Thomas, wife of Peter Sack and then wife of John Noel, when she came of age), and worn by Mary (Marie Antoinette), daughter of Thomas and wife of John Noel of...
The Micmacs in old times used to make cloth made of threads made from beaver hair, & used a stone twirling thing such as this for twisting the threads. Does not know how it was woven. This cloth was used for the special purpose of being finally put round a couple who were being married by the chief (who performed such ceremonies). The chief always had such a cloth which he retained for this use. Sometimes well-off couples had their own, which they retained & would pass on to their children when they were married afterwards.

(further note)

It was the red-twigged Cornel bark that was smoked for bronchial affections. But it was not used as ordinary tobacco.
tie the moccasin pass around behind & are brought around to front again & tied in front, as shown (Piers made a
drawing here; see the xerox). In order to accommodate the overlapping of the sides, one of the thongs passes through a
hole in the outer side of the moccasin, as shown. This hole is on the right side of right-foot moccasin & on left side
of left-foot moccasin. The moosehide is dressed by having the skin broken up, and is dressed or greased with
Moose tallow which makes it so it will never freeze. Vide Jerry Lonecloud, 22 Feb. 1915. The cariboo (caribou)
hide low moccasin was only used (illegible), never on snowshoes, as it would freeze.

30 November 1916
(Notes for Accession 4433)
Micmac Indian Cap, made in 1916 of the "Bell" and part of the neck-skin behind it, of a Bull Moose, with birch bark
headband constructed after a description to the maker about 1865 (1868ca), by a very old Micmac Indian, Peter
Charles Sulnow (Mi’kmaq Sain, French Charles), of Tusket River, Yarmouth County, N.S.
The Moose (bull) was killed by Jerry Lonecloud (Micmac) at Doyle’s Meadow, 4 miles from Elmsdale, Hants
County, N.S., about 7 October 1916, and the cap was made by Lonecloud in November 1916. The skin was
pickled in salt brine to preserve it.
Lonecloud says that he never himself saw such a cap used by our Indians, but he made it after a description of it
given him about 1865 (when Lonecloud was about 10 or 11 years old, he being born in 1847) actually, Lonecloud was
not living in Nova Scotia until two years after 1865, at which time he was about 14 or 16 years old, by Peter
Charles (Sulnow), a very old Micmac who lived and died about 1857 (wrong, has to have been at least 1870 when he died)
at a camp between Part’s and Ogden’s Lakes, west branch of Tusket River, about 4 miles north of Carleton, Yarmouth
County, N.S.
Lonecloud lived with him for 4 or 5 years, till the old Indian died, and they buried him in a cemetery at Eel Brook,
Yarmouth County, many miles to the south. Peter Charles, who was the son of a former Chief, and who had a great
store of old information about his tribe, told Lonecloud that in old times the Micmac wore a fur cap in winter, made
of the dewlap ("bell") of a hardwood Moose, which kind of Moose the Indians say, have smaller bells than those
which they know as softwoods Moose. Peter Charles said a birchbark band was fitted to the edge of the cap to
keep it on the head, although Indians used thongs for this purpose. Also some had the moose ears attached to the
side of the cap to protect the wearer’s ears.
Lonecloud never actually saw such a cap made or used by the Micmacs, and therefore does not know just how it
was worn, as to which end was worn in front, etc., but he made this one after the description given him by old Peter
Charles. The detail construction of it therefore is probably only approximately correct.
Peter Charles also said that Micmacs used to wear winter caps made of three moose ears sewn together at the edges
(the points forming the crown), and also that a birch bark band inside the edge made it also fit better to the head and cling
there. Lonecloud has seen such moose cap used by the Micmacs, and he long had such a cap himself.
Lonecloud says that Peter Charles told him that his (Peter’s) father, the chief, was the first Indian of his locality about
Tusket River who heard a musket fired, which was fired at him, at Gabriel’s Falls, Tusket, Yarmouth County, when
the French came...
Nova Scotia Museum Library, Piers Papers. Mi’kmaw Ethnology: Material Culture, Costume, 8a-b. There is a slightly different wording to the
entry in the actual Accession Book for this item.

7 June 1919
Wampum belt. (Probably not shell wampum, from the colours, but glass beads?) Formed of beads strung on fine sinews. In
center was a round patch of black beads, about the size of a cent (about 1 inch diameter), all the rest was of
creamy-yellow beads, all strung on the sinews. A sort of fringe at each end formed by about 8 or 9 beads strung on
every other sinew. There were about 3 rows of beads (sinew) (three rows of warp threads of sinew) on outside of the
round disk. There was no way of attaching the article to the person, etc. Lonecloud supposed it was made after the
style of an older one which had been in wampum. The bead band descended to Chief Paul & to Chief John Noel & on
his death was placed in keeping of the priest at Enfield (Young?). Its whereabouts now (1919) cannot be traced.
Lonecloud said he had always heard it interpreted as that the black disk represented a time "When great fear came
when the sun was darkened for a time," & he supposed that it was when the sun was darkened at time of Christ's
28 December 1922
Micmac Indian Costume & Cradle
The Micmac Indians, both men and women, when in camp and when visiting settlements and towns, used to dress regularly in typical Indian costumes of ornamented broadcloth, the women with beaded pointed caps, and coloured jacket, etc., till after Prince Edward (Prince of Wales) was here in 1860. For last 25 years (since about 1897) only about one Indian out of a whole settlement of Indians would dress thus. The last to be seen in the native dress at Shubenacadie reserve, was about 17 or 18 years ago (say about 1905). Old women, about 70 or 80 years of age, were the last to wear the native dress. The young women never were it of recent years. "Indian cloth," so-called, for making Indian dress, was a blue doeskin, and was kept by Halifax merchants, such as W. V. C. Silver, etc., for sale to Indians, and sold to them for about 35 or 36 a yard (Vide H. St. C. Silver) (Harry St. Clair Silver, the merchants son, and a friend of Harry Piers). The Indian Cradle (strapped to the mother's back) went out of use among the Indians about 40 years ago (say about 1882). It is never used now by Indians. Rotten wood of wire birch was placed at buttocks of the infant in that cradle, in order to absorb what came from its bowels. The penis of the male infant was let protrude through its cradle coverings, both winter and summer, so that the child could make water. Occasionally, but not often, one would get frost bitten by carelessness in this way, in winter. Rotten wood of wire birch was also used to take oil out of raccoon skins, by Indians. Vide Indian Jerry Lonecloud, 28 Dec. 1922.

18 November 1922 cross-reference
Micmac Indians, 18 Nov. 1922
Shubenacadie Chief now is William Paul, who actually belongs to Memramcook (Westmorland Co., New Brunswick). He is of the old Paul (Bemenut) (Bemenuit) family. His jurisdiction over the following counties: Halifax, Hants, Colchester, Cumberland, Kings, Lunenburg. This also agrees with what Chief John Noel told me in 1910. (In Acc. Nos. 3564, 3565). Lonecloud thought that Queens must be under Shubenacadie Chief, as John Noel signed a 25 years lease, to mills of Annapolis?, of Kejimkujik (timberlands?).

Medals, etc.
Among the tribe at Shubenacadie are:
Chiefs medal, 1814: 1 (See NS Museum Accession No. 3219)
Captains medals: 2. (See NS Museum Accession No. 5147)
1st Captain, medal like Chiefs, only smaller
2nd Captain: lion and wolf medal, Geor. Ill, 1765
Much-collars (gorgets): 3
Total: 6
See Accession No. 3564-3565
Above in general discussion with Wm. Paul, Lonecloud, Martin Sack, and another Indian, 18 Nov. 1922.
Governor Chief at Bear River, Digby Co. His jurisdiction over following 5 counties: Annapolis, Digby, Yarmouth, Shelburne & Queens. Lonecloud says that old Jim Meuse said he had five counties under him.
Cape Breton Chief: Pictou, Antigonish & Guysborough Cos. are said to be under the Chief of Cape Breton Island at Whycocomagh.

21 December 1921
(Notes for Accession 6127)
Micmac Indian Woman's Pouch of dressed Caribou skin, used for holding pipes and Indian tobacco, and worn on the left side, suspended from a thong or tape about the waist. This specimen is claimed to be very old. It is called Abi bita bije boidim (ajijipo'tim), which means a woman's pouch. Abi = a woman; Bidje powdee = a pouch (ajijipo'tim).

According to the woman from whom this specimen was obtained, it is very old. It once belonged to an old Micmac woman known as Quiden (kwitn, canoe), who is thought to have come from Richibucot on east coast of New Brunswick, that part inhabited by Micmacs, and who died a number of years ago—at the age of 95 years, it is said—at Mrs. John Pidou's at Truro, N.S. Mrs. Pidou got it then, and she says she has had it for 55 years, but I doubt if it can be that long, as she does not look to be more than about 60 years old now.... (in the Accession Book, Piers adds 'Mrs. John Pidou, now of Millview, near Bedford, Halifax County, N.S., is not a Micmac, but claims to be a Mohawk, born at Homestead (sic), Canada; but she married a Micmac, John Pidou. After her marriage, she lived at Truro, Colchester County, N.S., for 20 years, until her husband died, and she now lives at Millview, Bedford (near Jerrry Lonedoud'.)

In this pouch, the woman kept clay pipes and Indian tobacco for use. When a visitor arrives at the camp, she would take a pipe and fill it, and give it to him to smoke. She also fills another pipe and smokes it. This is a sign of friendship (vide Mrs. P & Lonecloud). The tobacco consisted of the bark of Red Willow, chiefly, or Squaw Bush, mixed with a little Lobelia. Some Beaver castor was also cut up and put in with tobacco to be smoked. The ashes—or probably the unconsumed remainder of pipe-filling—were returned to another compartment of the pouch, to be used on top of a new filling. In winter, Red Willow is covered by snow and cannot be got, unless a supply has been laid in, but Squaw Bush is out of the snow, being taller, and can be obtained.

(Note: This pouch does not look Mi'kmaq to me. Dr. Kate Duncan, Arizona State University, agrees, and says it is not a Mi'kmaq pouch, but comes from further west. 1993, personal communication to R.H. Whitehead)


9 January 1929

(Correspondence, handwritten, 9 January 1929, Janet E. Mullins, Liverpool, NS; to Harry Piers, Provincial Museum, Halifax, NS. Partially transcribed)

Liverpool, January 9, 1929

Harry Piers Esq., Halifax

Dear Mr. Piers: My hearty thanks are due to you for your kindness in forwarding to me your monograph on the Micmac Indians which I find very interesting, and which has added materially to my knowledge of our aborigines. In striking contrast with the dress of the Indians of a few years ago was that of a family group that I saw on the street recently. Seen from the rear, except for the litheness of his walk, the father might have been any comfortably dressed young man going briskly about his business. The mother wore a close-fitting hat over her bobbed hair, an up-to-date dress of near-knee length, strapped shoes and silk hose. The little girl that walked between them holding a hand of each in dress and manner might have come out of one of our best homes. The air of assurance, well-being and dignity that characterized the three was so marked that others, as I did, turned to look after them with pleasure....

Yours sincerely, Janet E. Mullins

(Nova Scotia Museum Library, Piers Papers. Mi'kmaw Ethnology: Material Culture, Costume, 12.)

1 September 1933

(Notes for Accession 7633, Rec. 1 Sept. 1933)

Micmac Indian Woman's Pointed Cap (Genesiquet paywawken), made about 1857; broadcloth, decorated in typical Micmac pattern with beadwork in yellow, blue, red, pink, reddish-brown, and white, and with "pippings" of scarlet and blue silk ribbon. One left side are sewn tufts of black ostrich plumes (possibly added at a later date). This well-made cap was made about 1857, by well-known Micmac woman, Mary Thomas (Mary Maurice, married to Louis Thomas), 1775-1873, (eldest child of Paul Morris), for her daughter Magdalene (Madeleine) Thomas, 1842-1851 (afterwards wife of John Williams the noted Indian hunter), when Magdalene was 15 years of age (that would be in 1857). Magdalene (Mrs. John Williams) always wore it after that. Before she died she gave it to her great niece, Edith Jane Thomas, b. 1912, dau. of Michael Thomas.... When she received it she E.J.T. was 19 years old (now 21 years).

Magdalene Williams died about Sept 2 years ago (1913), aged 89 yrs. (born 1824); (died) at Truro Reserve, N.S.
22 June 1935

Notes for Accession 8117

Micmac Indian Man's Cap of black twilled cloth, somewhat glengarry shape, with silver & coloured beadwork (2 arrows, point near front, stars on border, & large chevrons on border); made in winter of 1934 by Mrs. Charlotte Wilmot (b. 1868), Indian (dau. of Matteo, Mathew, Paul of Pictou Landing), wife of Charles Wilmot of Pictou landing, she is now 67 yrs. old (b. 1868); after old pattern she got from Mrs. Andrew Abram (died aged about 97 yrs., b. about 1836, who died 1933, who came from Dorchester (near Sackville), N.B., she was Micmac. An old pattern. Just an ordinary headdress of Micmac Indians.

Beaver hat An-bel-get-do-waar-sik (a hat with curved brim & tall) made of felted beaver fur, had one feather stuck straight up on right side. Feather either from wing of an owl or crane.

Megumawhat (Micmac hat), only name can be given to them.

{Nova Scotia Museum Library, Piers Papers. Mi'kmaw Ethnology: Material Culture, Costume, 13 a-b.}
It is possible that a feather or two was sometimes used in the hair.

The bow with recurved ends is frequently found in this region.
Costume 28

It is possible that the feather in turban was used in the hair.

The bow with quiver is one of the items from this region.

Summer moccasin - Long, pointed, decorated.

Winter moccasin - The upper is long and brought around the leg. The upper part of this would be decorated by the digger.
Side view, showing the breech-cloth, which falls over a belt in front and behind, usually a little longer in front than behind. The ends of the breech-cloth which thus fall over were probably decorated somewhat.

In winter, besides the high moccasin, leggings were used. These were caught by loops to the belt (as shown at A) and partly had fringes down the sides.

As stated elsewhere, a further addition to the costume for winter was a large skin blanket or robe.

The Indians, everywhere, no doubt went barefoot, as a rule, summer, and practically on hunting accoutrements.
Side view, showing the breech-cloth, which falls over a belt in front and behind, usually a little longer in front than behind. The ends of the breech-cloth which thus fall over, were probably decorated somewhat.

In winter, besides the high moccasins, leggings were worn. These were caught by loops to the belt (as shown at A) and possibly had fringe down the sides.

As stated elsewhere, a further addition to the costume for winter was a large skin blanket or robe.

The Indians sometimes wore short, light breech-cloth, as a rule, in summer, and practically naked except for breech-cloth and even a hunting accompaniment.
Red satin ribbon, 2 in. wide, with gilt tinsel stitched onto margins, 30 cm. wide. This tinsel turns over edge. 30 cm. with an elder will also.

Brass ring covered with yellow silk thread.

Papal insignia

Angel with scroll (chased, i.e. engraved)

Eagle on scroll (chased)

Lion with scroll (chased)

Ox with scroll (chased)

Angel with censer

Angel with candlestick

About 13 in. thick.

5.75 inches

4.42 inches

3.2 in. thick

H. Piers, Oct. 1908

Material culture, 11

Regalia, Medals, 3.

Costume, 3
Nicoma Indian Chief's (or Captain's) Coat, of typical chintz, material not known.

Main of black broadcloth; ornamented with "purples" of red broadcloth in the same: bordered with red silk (purple in scalloped form) on front, lower edge, cuff, shoulders ("wings"), and bottom shoulder, bordered with blue silk in color. Further ornamented with "brides" in typical Nicoma design, in white, plain-colored, blue, and yellow brocades, on cuff, shoulders, and bottom shoulder, and with a few yellow triangle designs on the back: with bottom shoulder.

Worn by the late John Neil, Chief Nicoma for twenty years when he was a Captain (and later to chief) at the time he was presented to the King by King George V (in the name of King Edward VII) in 1860; and is the same coat worn 1910.
Typical Micmac Indian woman's (chief) man's skirt of fine dark-blue broadcloth, 4 ft. 2 in. long, and 3 ft. in width, ornamented on left side of lower half with crimson, rose-coloured, and blue-green, kept free and driven into silk ribbon in zigzagged bands. Some cut into pointed and tooth forms and other varieties of pointed forms (in one case possibly representing 'women's' or 'men's').} and further ornamented with white beads and a few small diamonds.

The skirt is made of the same material from top to bottom (without gussets, etc.), and the waist-line hangs about 13 in. below the top edge.

Made and used by Mr. Noel's daughter, Mary, (wife of John Noel, chief of the Micmac Indian of Halifax, Lunenburg, Hants, Kings, Colchester, and Cumberland counties, N.S.). Mrs. Noel was born in 1861, and married first Peter Drake, Noel, by her second husband.

Such skirts as these are now only occasionally worn in ceremonial occasions, although formerly worn by the ordinary everyday dress of the Micmac women during the winter, worn with the cloak (June 20) and ornamented with gold fringes.
3 Feb 1712

So-called "Plummet"

Dr. Lowe Clutter (whom one at Salisbury River, Dr. and Mrs. Clutter, met at Yarmouth, &c., 24th Oct. 1824) says that about 50 years ago the son of the late Polly Williams, an old woman, of Great Lake Palmer, mate of John Williams, told her some stories of the way things were. Among the people in the Williams, in old times, wanted to make about 10 strings made of human hair, and made a string consisting of these strings. They were used for various purposes of tying things around a couple who were married by the chief (who performed the council ceremony). The chief always had and a cloth which he returned to the wife. Sometimes he gave her a bundle of tobacco, which she returned to him when they were married afterwards.

It was the custom for the women to weave these strings, which were made of human hair.
More about Macassian Ō-ni neck (mem "bird leg"), passed from Mr. Evinson.

The Macassian always wore by the Macassian dress for something in winter was a short (bird foot) of the kind leg of a Macass, worn with the hair outside.

This something was called Ō-ni neck, which means "bird leg," but is used to denote the dress for something of a Macass bird about.

The short was cut of proper length for the length of foot, and was up to the leg. It was left of various lengths at the front from the women's leg, sometimes even half way up the leg.

The side goes under the other side, which comes over it, things to the other women piece around behind, and can be lifted around to front again. If the front is shown, she then is shown. If she is not, the front is covered.

The short can be raised by tying the short down up and is decorated with various knots which make it so it will swing from.

Vida, Jerry Lou Clark,
27 Dec. 1915
The builder has Macassian in any year of summer, more for something, as it was fine, etc.
Acc. No. 4438.

Received 30 Nov. 1916.

Misses Indian Cape, made in 1916:
this "Bell" and part of the neck. Right behind it, over Morley, after a description.
Right behind it, on the lawn, is a very neat Misses Indian. "Peter Charles" depicted to right hand, grey. "The Primer" (title) was killed by Jerry
Lone Cloud (Misses) at Brooks, Kansas, 4 miles from Cheyenne, Oct. 5th, 1916; and this cap was made by
Lone Cloud in Nov. 1916. (These lines are printed in small type to lessen it.)

Lone Cloud says that he may have found it on the ground, but
he made it after a description of it given him about 1865 (when Lone Cloud was about 18 or 19 years old) by
"Peter Charles" (Deerfoot), a very old Cheyenne who lived near
and after 1867 at a camp between Paris and Fort Washita, next to Charles River, near
4 miles north of Cheyenne, Yankton County, D.S.,
where he lived with him for 4 years until he died. They traded him in country of Elder Boys,
Yankton County, D.S. Peter Charles was the son of Paul, who lived near a stream of Old River, near the Cheyenne trail, near the Kansas river, a farmhouse in middle
area of the Cheyennes ("Bell") of a
Headwind Family, which lived between the Indian army buffer, hills along which they traveled as
such, wrote home. Peter Charles was a brave, brave
man was painted in the cap to keep it in his hair, setting, fancy and strings for the
jewelry. He was called "Mr. Charley". Some authorities to write to protect the farms. Lone Cloud was another man who made a cap, made in Kansas by
the Yankton, and from whom alone that origin.
Mrs. 30 Nov. 1916.

I have just come in from the trip in which I was in the boat and was in fact, etc., but it was there. We were in the water and the water which is primarily my responsibility.

After we chased them, they immediately went to make with clay and 3 hours later.

Then, together, cut edges, and add to it on the inside, brought inside the edges and in a pit before it. The clay, when clay was done such cases need the same, etc., and long.

Long chain says that the clay, etc., were the chain of the clay (and this also) who heard a small friend, which was just at that, etc., of Gabrielle's fall, October, 1916, when the friend came.

/Greetings.  
Send to the Clay
1920 em.
Formed of loose stringing fine minerals. The center was a circular patch of black hue, over the face of a coat (and his suit), and the rest was of cream-yellow hue, all stringing in the minerals. A sort of string at each end formed by about 8 or 9 links along in every other mineral. There were also 2 or 3 more large minerals on each side. This large one was placed in front of a point of another (point?) in circumference was (1919) not 2 coats in length. Overcoat he had another hand. It is not known if the black coat reflected a time. When a spirit came, the man was covered in a time. He supposed that it was when the man was draped on the spirit. There were two other hands, each doing the work of doing, but with the fingers there were many words and yellow words (alternating) in front of each change, in minerals, and the hand in the room (along with many) was held. The black coat.
Costume, 10.

Maarne Decline, Costume & Cradle

The Maarne Decline, both men and women, were in common use when very extensive and energetic, used to cover, in typical Maarne Costume, a morning shawl, a dress, a bonnet, a petticoat, a petticoat, a little jacket, etc., until after潼主 Edward (Tuna, 9 Wite) was born in 1860.

For about 25 years (1887) only adopted on Sundays, out of a whole century of decline various dress forms.

The want to be seen in the winter dress of their ancestors was about 17th or 18th century ago (May 1905). Old women, about 70 or 80 years of age, were the least to wear the winter dress. The young women were more of recent years.

"Indian cloth," as called, for making Indian dress, was a coarse material, and was kept by Indians in the woods, such as W. W. O. C. Otis, etc., they, in turn, would sell, or would give $5 or $6 a year. (Vita W. W. C. Otis).

The Indian cradle (stuffed to represent baby) went out of use about 1800, and it was about 1882. It is now used only by Indians. The young women made an effort to have them for their babies. The general of the look was that in the winter, in order to have what was for the winter, the cradle would have a heavy edge, both man and women, so that the child would wear it. Occasionally, but not often, one would get prepared by a cradle to be, in the way, in such.

Rotten wood of pine, birch, one who used to take oil out of a bucket, or bucket.

Rev. Indian Frank Otis, 28 Dec. 1922.
G127
Mrs. P. [illegible]
21 Dec. 1927

This bunch is claimed to be very old. It belonged to an old woman
who was born in "Quidlin", where
in fact she must have come from. The woman
[illegible] killed at age of
105 years. At Mrs. John Kehoe at
Thoms, Mrs. Mrs. P. got it
there, and the letter says she has
had it for 55 years (I doubt if it
is that long), and she never was left to
be more than 60 years.

She wore it as soon as she got it,
keeping it beside her when she
was alone, and when she was
alone, and when she was
alone, she always kept it

The "quidlin" words of Mrs. Benn
[illegible] with a little "foo". The woman (or party)
was called E. and she was
important in the

The woman, Mrs. Benn, is called by her
family and is called "foo". She
was called E. and she was
important in the

Mrs. Benn, Mrs. Benn, Mrs. Benn, Mrs. Benn, Mrs. Benn.
Liverpool
January 9, 1929

Henry Peirs Esq.
Hastings
31 Dec. 29

Dear Mr. Peirs:

My hearty thanks are due you for your kindness in forwarding to me your monograph on the Mesmac-Indians which I find very interesting and which has added materially to my knowledge of our aborigines.

In striking contrast with the dress of the Indians a few years ago was that of a family group that I saw on the street recently. Seen from the rear, except for the distance of his walk, the father might have been any comfortably dressed young man going briskly about his business. The mother wore a close-fitting hat over her bobbed hair, an up-to-date dress of warm-blu
length, strapped shoes and silk hose. The little girl that walked between them, holding a hand of each, in dress and manner might have come out of one of your best homes. The air of assurance, well-being, and dignity that characterized the three was as marked that others, as I did, turned to look after them with pleasure.

I should be very glad to purchase a copy of your monograph on "Relics of the Stone Age in Your Section" if there is any for sale.

I thank you for previous information given to me and again for the Indian monograph.

Yours sincerely,

[Signature]

[Signature]
Musée Inuit. Women's Printed Cape
(Se-née-quet-pay-ware-kum), of blue, black, and white broadcloth, decorated in typical Inuit pattern, with brocaded yellow, blue, red, green, yellow, and white, and with "patchings." Cape in blue and white. On cape are red and yellow pieces of cloth inside patterns (possibly added at a later date).

The estimated age was about 20, probably about 1857, by Mary Thomas, 1775-1878 (child of J. Thomas), her daughter, Magdalena Thomas, 1842-1931, (married to John Williams in 1866), when Magdalena was 15 years of age (then she was 28 in 1857).

Magdalena (Mrs. John Williams) always wore it after that. After she died, she gave it to her great-niece, Edith Jane Thomas, b. 1912, dau. of Michael Thomas, the one who is now furnishing. When she married it was E. 8.7

Magdalena Williams died on Oct. 2 year ago (1931), aged 89 yrs. (b. 1842)
thomas hauser, 2. 2.

Enclosure from Mrs. Edith Jane Thomas, received,
7 Thomas, w. 25.80. (lost note - in pages).

Compass with compass 1994 12 apr. 13 (my red)

\[\text{Diagram:}\]

\[\begin{align*}
8.40 & \quad \text{E. 0.00} \\
8.00 & \quad \text{N. 0.50} \\
8.40 & \quad \text{E. 0.00}
\end{align*}\]
Costume, 14.

Rec. 22 Jun 1936

8117.

In 1934

married by Charlotte (then 7 months,
Matthew, Pauline & Son, later Lord,)
wife
of Charles William & Austin Lewis, she
was 67 yrs. old, and

she was issueless. An old pattern.

Just an old hat worn byla's in

their Adiels. got a rare set (a hat

with wide brim & tall), but it fitted

stiffly straight up a right aide. French

attire p. 77 is same

the gum-a-whale (a diamond hat)

only men can be gum to that.

1935 1936

1104 1504

1933 22 1933 97
Basketry

5 March 1901

(not transcribable.)

Drawing, in ink, by Harry Piers, 5 March 1901; of a hand holding a basketry gauge, demonstrating how it is used.

See xerox.

(Nova Scotia Museum Library, Piers Papers. Mi’kmaw Ethnology: Material Culture, Crafts, 1.)

Quillwork

17 October 1908 cross-reference

(Correspondence, hand-written, 17 October 1908, from W.E. Marshall, Office of Registry of Deeds, Bridgewater, NS, to Harry Piers, Provincial Museum, Halifax, NS.)

Dear Sir:

Mr. John Doering, a citizen of Bridgewater, has asked me to write to you about a very interesting curiosity in his possession, and which he is willing to dispose of for a consideration. It is a cradle made sixty-odd years ago, so he says, and handsomely upholstered and pointed in quillwork by a Mic Mac Indian woman. He says that one just like it was made by her, and was presented to the Prince of Wales, now our gracious sovereign King Edward the Seventh. I have seen the cradle, and he has also shown it to Frank Davison Esq., who thought it ought to be preserved in some museum as it was such a fine specimen of Indian work. Do you think it would add to the interest of the Provincial Museum? Kindly let me know your views, as I am anxious that Mr. Doering should know if you cared to purchase it for the museum. We would like to have it for our Town Museum, but have not the funds for that purpose at present.

Very truly yours, Wm. E. Marshall

(Note by Piers: “Ans. 21 Oct. 1908. What is least will take for it”)

(Nova Scotia Museum Library, Piers Papers. Mi’kmaw Ethnology: Correspondence on Mi’kmaw Matters, 1. Cross-referenced to Material Culture, Crafts, 17 October 1908. This cradle was eventually acquired by the DesBrisay Museum, Bridgewater, NS. It was sent for conservation to CCI in Ottawa, in the 1980s, where it was discovered that someone, almost certainly John Doering, had taken oil paints and repainted the quillwork, which had faded over time. Who knows what the original colours were? Notice how neither Doering nor Marshall mention this in the following correspondence, saying instead that it is a “fine specimen” and “well-preserved.” The provenance of this cradle should not be taken as proved. See Whitehead’s notes below about the seemingly mythic “Prince of Wales” connection.)

19 November 1908 cross-reference

(Correspondence, hand-written, 19 November 1908, from W.E. Marshall, Office of Registry of Deeds, Bridgewater, NS, to Harry Piers, Provincial Museum, Halifax, NS.)

Dear Sir: Replying to your favour of recent date, for which on behalf of Mr. Doering I thank you, I enclose you herewith photos of the cradle about which I wrote to you. Mr. Doering tells me that the Indian woman who made it or rather upholstered it was named Christina Morris and that years ago she was well known as living near Halifax, at the Arm I think he said. I may say that this cradle is well preserved and is a very handsome specimen of Indian (Quill) work made by the Indian women who had previously made one of the same kind for the Prince of Wales now King Edward VII. I hope that such a royal incident is true. It was told to me for the truth, and if it is so, the fact can be vouched, and being vouched the cradle of which the enclosed is a photo, ought to be of some historic interest as being the counterpart of that presented to Royalty and made by the same Indian Woman of the Province of Nova Scotia.

(A search of royal collections in Great Britain, by both Ruth Whitehead and Jonathan King of the British Museum, has failed to turn up any quillwork cradle. Canadian anthropologist Aika Webber even asked Prince Philip, with whom she went to school, if he had ever seen any such, but to no avail. This does not, however, mean it wasn’t made. The Prince of Wales visited Nova Scotia in 1860, and the Nova Scotia Museum now owns a set of furniture, ornamented with quillwork panels, said to have been made for him, presented to him, and left behind by him (he was traveling on the Royal Yatch); it ended up in Mahone Bay, NS, prior to being given to the museum.)

Mr. Doering has had it in his possession for about 35 years, I thought he said longer. He got it from a Mr. Rhuland.
of Mahone Bay. This Rhuland was a great friend of the Indian Woman and she made the cradle for him, and told him it was just like one she made for the Prince of Wales.
I hope it may be of some value to you, and my friend Doering wishes to dispose of it.
Yours very truly, Wm. E. Marshall

(A note by Piers states "Ans. 27 Nov. 1908 / Let me know lowest price.")


19 November 1908 cross-reference

(Correspondence, hand-written, 15 December 1908, from W.E. Marshall, Office of Registry of Deeds, Bridgewater, NS, to Harry Piers, Provincial Museum, Halifax, NS.)

Dear Sir: The bearer of this letter is Mr. John F. Doering of this Town, the owner of the cradle about which I have had some correspondence with you. Mr. Doering having business in the City, thought it would be well to take the cradle with him. I trust I have not taken too great a liberty in giving him this letter to you, and I hope you will permit him to show you the cradle.

(Nova Scotia Museum Library, Piers Papers. Mi'kmaw Ethnology: Correspondence on Mi'kmaw Matters, 3. Cross-referenced to Material Culture, Crafts, 19 November 1908.)

16 December 1908

(Notes on loan of quillwork cradle, given accession number 3328)
Received 16 December 1908. Child's cradle (of European form) ornamented with very elaborate, coloured porcupine quill work by Micmac woman, Christina Morris (Piers refers here to Mary Christian Paul, wife of Tom Morris); the counterpart of one made by her for the Prince of Wales, now King Edward VII. The woodwork of this cradle was made by Alexander Strom of Mahone Bay, and was decorated with quill-work by Indian woman, Christina Morris, assisted by her son, of Bridgewater. This Christina Morris years ago was well known and lived at the North West Arm, Halifax, N.S.
She presented it to a great friend of hers, Mr. Rhuland of Mahone Bay, Lun. Co., who probably had it about 10 years. From Mr. Rhuland it passed to Mr. John F. Doering of Bridgewater (a native of Germany) who much prized it. Mr. Doering has had it about 35 years, and therefore must have got it about 1873.
Previously to making this one, Christina Morris had made one exactly like this for the Prince of Wales, now King Edward VII (when he was a child?).
Mr. Doering has deeded this cradle in the Prov. Museum, for sale, and he has agreed that I shall assume no responsibility for it, although I shall exercise such care of it as I can. He desires to get $75.00 for it.

(Nova Scotia Museum Library, Piers Papers. Mi'kmaw Ethnology. Material Culture, Crafts, 2. A label "Photographic Negative of cradle, ornamented with porcupine quill, Micmac, 1841-42. Box No. 5" is included with the rest of these letters. Cross-reference to Correspondence on Mi'kmaw Matters.)

A^/^-T WHA? S

24 January 1916

(Correspondence, hand-written, 24 January 1916, from W.E. Marshall, Office of Registry of Deeds, Bridgewater, NS, to Harry Piers, Provincial Museum, Halifax, NS.)

Dear Sir: My good friend John Doering of this Town has asked me to write to you again about that cradle of Indian Workmanship which he has bequeathed to the Museum. As proof of genuineness, as an Indian work of Art he asks me to endorse herewith a sort of statement made to him by Tom Labrador, an Indian living in this town. You will of course know what value to attach to it. But I fancy that Mr. Doering would like to dispose of the cradle, if not as an authentic relic of Indian workmanship then at least as an article adorned by Indian art. It might be considered enough of a curiosity to find a place in the museum. I would like to have it for the Bridgewater Collection, but of course our funds are extremely limited. I trust you may be able to hold out to Mr. Doering some reasonable hope of your taking this cradle. I think it is necessary which compels him to which your attention at this time, and I hope for his sake that you will oblige me with an early reply and with some kind of an offer. I know tis a poor time for such things, but I must satisfy my friend of my endeavors for him in this regard.
January 1916 ?? cross-reference

Enclosed with the letter of 24 January 1916 above. A supposed deposition by Tom Labrador, on the quillwork cradle loan, given number 3328. This is written in an unfamiliar hand, not Harry Piers's handwriting. I don't know who wrote it down, or whether it is really Tom Labrador speaking. I suspect Doering wrote this himself, to facilitate the sale. It vacillates between hokey "Indian talk" and straightforwardness. He probably had information from Tom Labrador, because there is internal evidence that Doering couldn't have fabricated, such as the accurate name "Mary Christian", as opposed to "Christina", for the quillworker. This is a curious deposition, because it seems to be saying that Mary Jane Paul, wife of Frank Paul, made the cradle for her husband's fishing buddy, Reuben Rhuland, as a copy of one by Mary Christian Paul, wife of Tom Morris, made for the Prince of Wales. The fact that Tom Labrador says he watched "old Mary" make this when he was fifty, and he is now seventy-four, would mean that the cradle was only 25 years old. How does this fit with Doering claiming it is at least 45 years old? And how can it be an EXACT copy of one made for the Prince of Wales, if that was made in the days when the Prince of Wales was a baby (1840 ca), if it is only 25 years old? There are too many unanswered questions here.

#3328
A description of John F. Doering's Porcupine Cradle, By Tom Labrador, Me Tom Labradore am 75 years old, living in Ewater mong Inings. Me know Mary Christian Tom Murray's Wife (for Murray, read Morris or Moli's or Maurice, the English, Mi'kmag or French spelling of his name), has made Cradle for old Queen Victoria, where King Edward was rocked in as Baby. As me was 50 years old me come from Labrador and stoped over night to Mary Jane Paul, that time Frank Paul was Inigin Chief over Micmac tribe, me seen old Mary make Porcupine quill Cradle for Rubin Rhuland, This Rubin Rhuland and (Frank) Paul was always Trout and Salmon rising (sic) together.

(If Tom Labrador came to Nova Scotia when "Frank Paul" was chief, he must be referring to Francis Peminuit Paul, Chief at Shubenacadie, who resigned as chief in 1855, due to old age and blindness; the report of the Indian Agent for 1855 puts him living at Shubenacadie. He was the only chief so named in the nineteenth century. Whoever wrote this deposition down is confused. There were not one but two Frank Pauls being talked about here. The Chief Frank Paul is not the "Frank Paul" who was always fishing with Reuben Rhuland. That was the Frank Paul called Wink or Kaninick, who lived in the Chester and Gold River area, whose wife was Catherine Barrie. (William Chaneley, "Indian List for the Year 1855," NSARM, MG 15, Vol. 5, #69.) These two Pauls were contemporary, and were the only ones alive in Nova Scotia during the relevant time period, except for a Francis Paul who lived at Ship Harbour up the Eastern Shore. If Reuben and Frank fished together all the time, it makes sense that the Frank Paul we want is the one who lived in Chester. There is also a lot of confusion with the two Marys mentioned here. Who is Mary Jane Paul? Frank Paul's wife was named Catherine, in 1855, unless he married twice. Who is "old Mary"? Is it Mary Jane Paul or Mary Christian Paul?"

Mrs. Rubin Rhuland's brother Alexander Slum in Mahone Bay a Carpenter made wood work for this Cradle, and John F. Doering has got the Cradle from Rubin Rhuland, and took it in Halifax in Museum to sell (sic) it, if not he will take it to London and King George shall have it. Thats all me know bout Cradle.

27 June 1918

Museum label, typed. Description of "Vanilla Grass" or sweetgrass, Hierochloe odorata, collected from damp ground near the Stewiacke River, near Stewiacke Station, Colchester County, NS, 27 June 1918. Sweetgrass was used in Mi'kmaw basketry construction.

14 June 1938

Notes for Accession Number 9073

Large, circular Mi'kmaq Indian Birch-bark & quill work, box, or lady's work-box, without cover, the upright sides ornamented with Porcupine-quill work, in typical chevron-pattern, dyed white, blue (now greenish), red, and yellow. It is evidently old. (It may simply be a broken box, with the cover lost, and the internal plain bark liner, which would project above the box sides, and over which the cover would be slipped, taken out and discarded.) Made by Indians at Pictou Landing Indian Reserve, Pict. Co., N.S., about 1870, and belonged to late Miss Mary McDonald (sister of Chief Justice Jas. McDonald).
27 September 1938

Museum label, hand-written. Rocking Chair ornamented with seat & back panels of birchbark...Said to have been presented to the Prince of Wales (afterwards King Edward VII) when he visited Halifax, N.S., 30 July to 1 Aug. 1860, and left behind him when he went away. Accession Number 38.117.2.

Tobacco Pipes

22 January 1918

The last stone pipe made by a Micmac Indian, according to Jerry Lonecloud, was made by the late Johnny Peters, Micmac Indian, of Bear River, at Bear River, Digby County, for the late William Gilpin, of Digby, N.S. It was made from stone from Melegan, Digby County, and was shaped, at Gilpin's suggestion, as a caribou head. Lonecloud saw it (ca 1873), among various relics Wm. Gilpin then had. Does not know how many years before that it had been made. Johnny Peters died about 1897.

7 September 1920 cross-reference

Correspondence from L. Fortier, Superintendent at Fort Anne, Annapolis Royal, NS; to Harry Piers at the Provincial Museum, 7 September 1920, asking for information on how far back in time Piers finds reference to the "calumet or pipe of peace" among the Mi'kmaq.

Woodworking

28 December 1922 cross-reference

Micmac Indian Costume & Cradle

The Micmac Indians, both men and women, when in camp and when visiting settlements and towns, used to dress
regularly in typical Indian costumes of ornamented brocaded, the women with beaded pointed caps, and coloured jacket, etc., till after Prince Edward (Prince of Wales) was here in 1860. For last 25 years (since about 1897) only about one Indian out of a whole settlement of Indians would dress thus. The last to be seen in the native dress at Shubenacadie reserve, was about 17 or 18 years ago (say about 1905). Old women, about 70 or 80 years of age, were the last to wear the native dress. The young women never wore it of recent years. "Indian cloth," so-called, for making Indian dress, was a blue doeskin, and was kept by Halifax merchants such as W. V. C. Silver, etc., for sale to Indians, and sold to them for about $5 or $6 a yard (Vide H. St. C. Silver) (Harry St. Clair Silver, the merchant's son, and a friend of Harry Piers). The Indian Cradle (strapped to the mother's back) went out of use among the Indians about 40 years ago (say about 1882). It is never used now by Indians. Rotten wood of wire-birch was placed at buttocks of the infant in that cradle, in order to absorb what came from its bowels. The penis of the male infant was let protrude through its cradle coverings, both winter and summer, so that the child could make water. Occasionally, but not often, one would get frost-bitten by carelessness in this way, in winter. Rotten wood of wire birch was also used to take oil out of raccoon skins, by Indians. Vide Indian Jerry Lone-cloud, 28 Dec. 1922.

Woodworking, Wood Carving
Mi'kmaw Usage, but not Mi'kmaw Manufacture:

n.d. crossreference

Label copy: "Reredos of Altar at Port Tolouse (sic), now St. Peters, Cape Breton Island, during the French regime. On the evacuation of St. Peters by the French this altar was given to the Indians, who cared for it in their wigwams during 125 years. It came into the possession of the R.C. (Roman Catholic) Episcopal Corporation in 1892. Shown at the Glace Bay Industrial and Merchants Fair at Glace Bay, C.B., 19 to 24 Sept., 1904.

Child's cradle (of European form) ornamented with a very elaborate, colored porcupine quill work by Mi'kmaq woman, Christina Morris; the counterpart of one made by her for the Prince of Wales, now King Edward VII.

The woodwork of this cradle was made by Albert Strick of Mahone Bay, and was decorated with quill-work by Italian woman, Christina Morris, assisted by her son, of Bridgewater. This Christina Morris, 50 years ago, was well known all round the North West Arm, Truro, N.S.

She presented it to a great friend of hers, Mr. Richard of Mahone Bay, Esq., who probably had it about 10 years. From Mr. Richard it passed to Mr. John F. Doering of Bridgewater, native of Germany) who much prized it. Mr. Doering had had it about 35 years, and thought much of it for about 1873.

Previously to getting this one, Christina Morris had made one exactly like this for the Prince of Wales, now King Edward VII. (who he is a clod?)

Mr. Doering has advertised this cradle in the Press for years, for sale, and he has asked that I take reasonable responsibility for it, as I shall exercise such care of it as I can. He desires to get $75.00 for it.
"Vanilla Grass"

Bunches of sterile shoots of "VANILLA GRASS", called "SWEET GRASS" in N. S., "TSHIM-SKEGOOL" (Great Grass) of Micmac Indians. HIEROCHLOE odorata (linn.) Wahlenb.

Damp ground, Stewiacke River, 1½ miles from Stewiacke Station, Col. Co., N. S.; 27 June, 1918.

This very sweet-scented grass is gathered by Micmac Indians & used by them in making fine basketry, such as ladies' work-baskets, handkerchief and glove baskets, because of its odour, and is also sold in bunches to be placed with linen. It is stronger scented than Sweet Vernal Grass (Anthoxanthum odoratum), and its perfume in the air suggests that of delicate orchids hidden among sedges and rushes by roadides. This fragrance is due to the presence of a resinous principal, coumarin (C7H6O3), similar in odour to benzoin. Coumarin is contained in other plants such as Tonka beans, sweet vernal grass, etc. This grass was formerly strewn before church doors on saints' days in north Europe, whence its name Hierochloe(sacred grass). It is not common in Nova Scotia generally, but occurs in moist places at Cole Harbour, Bedford, Hubbards, Stewiacke, etc.
Material Culture, Crafts, 4.

9073

Large circular weaving in brown. Bracken, threads running horizontally and vertically. Threads ornamented with typical Finnish quill work, in brown, red, white, blue (green), and yellow. It is about 36 cm. wide.

Made by Inger or Hulda Loying Jansen. Born, Pittsfield, Mass., about 1870; and belonged to late Miss Mary Ann Donald (niece of Chief John Donald)

2.50

[Diagram]

[Handwritten note]

 Byron from Chesterfield, Oct. 21.

(From Miss Mary Ann Donald)
Rocking chair purchased with Maria S. Childers at birth.
Partially ornamented by Micmac Indians.
Worked in 1860.

We have been using a rocking chair with Indian ornaments, and now wish to sell it. We took the chair to New York, where it is a great curiosity. It was built by a Micmac Indian, who was born in the Province of Nova Scotia, and is the only one of its kind in the world. It is wrapped in the blanket of her mother. Mrs. Richard Look.

This chair is crudely made of oak, and no doubt is of later date than the Indian-work panels. The panels on this chair have their color more from the warmth...
This last for stone jar made by a Seminole Indian named J. F. Jones on Cheo, was made by Johnny Peterson, Seminole Indian, of Bear Ruin, of Bear Ruin, boys, for late William Bigemine, of Bigemine, Mo. It was made from stone from Bear Ruin, boys, not worn, after Bigemine was in a cane bed. L. C. Cloud saw it near 45 years ago, says Mr. Bigemine. Mr. Bigemine died. He does not know how many years ago it was last made. Johnny Peterson died near 15 years ago.

With J. F. Cheo,
22 Jan. 1918.
The Curator,
The Provincial Museum,
Halifax, N.S.

Dear Sir:

I have received your letter containing the figure of five dollars, ($5.00) for the pipe. I am pleased to report to you that my uncle has considered the sum sufficient and will accept it. Please send it by P.O. Money Order, payable at Sackville, you can send it in my name,

my uncle's name is John Colvin. He found the pipe in July, 1921, on the Colvin's farm in the P.C. District of Sackville. The farm fronts on the Margaree River about 2 miles from Otho J. Colvin's place. He found it about 2 miles from the River on a high bank above a large stream.

Regarding the scale, on one of the letters I must say that they were made by my uncle who used it to see if it was a whitestone.
In your classification of the specimen you only mentioned 5 pieces beside the pipe. I enclosed 6 pieces in the box you probably overlooked it in classifying or perhaps you did not find it. The idea among the specimens used to pack them please try and discover the missing specimen.

This form and along the river was at heavily settled with Indians about 50 years ago. It seems located down from the residents of the district. It seems that they were very aggressive and hostile and resisted the intrusion of the settlers. It seems that this form had more than its share of Indians, probably on account of a large storm food in The South West side values along which farmers gasp trout fishing.

If you are right in saying that that specimen not preserved in the museum eventually become lost, I can remember when was a...
a little boy of 8 or nine. Years that there was reverse Indian fence around the buildings and at hiding there in the trees of them. That was about 12 years ago. It was during the good year that are the pieces I sent you were collected and they too would probably have been lost had I not taken care of them and kept in a safe place.

In conversation with my uncle, I was told that a storm once was there near here about 140 years ago. It was a pure specimen with a hole for a handle in it like the today's one. This too was lost, I am going to try and find out if anybody owning here too my specimen, if so I will try and get them to send it to you.

Yours truly

Jo Ah yj. Co/it\s
Mi'kmaw Ethnology:
Material Culture
Gaines

n.d.
(Drawing of three counting sticks, one straight, one of the type called paddles, and one "old man", with notes. See the xerox)
(caption, crossed out) etxamuawi
(caption, crossed out) pi (e)txamuawel
(kidemaw
etxamuawei pi. (plural) (e)txamuawel
gaihu, (plural, gaihuk), "old man"
(scribbled at right angles to the above) 6 dice/ 1 dice for throwing/ game/ $2.00
(Nova Scotia Museum Library, Piers Papers. Mi'kmaw Ethnology: Material Culture, Games, 1.)

n.d.
Altestakun (waltestaqnk)
Man from Cape Breton & Shubenacadie when asked about the extra notch on paddle-shaped counter (counting stick for "waltes" and perhaps for wapnagn as well), in a set of counters, were not sure about it, but thought it meant that the player had been "skunked" or "under the loon" (the counter called Qu'da-ba-loo-kwim-o, which means "Under the Loon", this no doubt the oldest name) (kwimu loon). Now when one player gets all the counters except one or two of the thick sticks, then if his opponent gets all blacks or all whites three times in succession, that counts 9 times 7 = 63 (really only 52 counters); then the fellow who tosses this 3 times "skunks" the other fellow, or otherwise puts him under the loon & the other fellow is skunked or is under the loon.
The fellow who tosses the 3 times black or white has won the game
What word of special counter there?
(Nova Scotia Museum Library, Piers Papers. Mi'kmaw Ethnology: Material Culture, Games, 2.)

n.d. 1901?
Altestakun (Indian game)
0 0 0 0 0 0
all up or all down
1 large stick
all up but one 3 counter sticks
all down but one 3 counter sticks
All else nothing
Play this way till all big sticks are gone
Old Men worth 4
Big one worth 4
(Nova Scotia Museum Library, Piers Papers. Mi'kmaw Ethnology: Material Culture, Games, 3.)

8 June 1901
Mrs. John Jadis
Mus. No. 286
wetrunk (6 white checkers)
wetrunk (the game)
Mus. No. 285
al testa kn
(Altestakun in Rand (Silas Rand's Micmac English Dictionary), Indian Dice)
Altestaknk (more than one dice)
Altestakomquan (disk?, dish)
Kit mak n nk (counters)
(coleakun is dish in Micmac, Rand)
Dish is of rock maple - always made of that wood.
(Nova Scotia Museum Library, Piers Papers. Mi'kmaw Ethnology: Material Culture, Games, 4.)

6 June 1901
John Jadis informant?, or is he repeating the information from Mrs. John Jadis?
Wabnaknk (wapnaqnk).
6 white checkers a game (Piers is here talking of waltes, the game with six dice. Wapnaqrk has eight dice.)
Wabnrnk (game)
altestakn (one) {he means waltestaqn.}
altestaknk (more than one)
altestakomquan (disk)
kitmaknnk (illegible word)
(Nova Scotia Museum Library, Piers Papers. Mi'kmaw Ethnology: Material Culture, Games, 5.)

15 June 1901
June 1501 Micmac game Wabannakerk (wapnaqnk). In this game all the 8 dice are taken in the hand and thrown
down, and the player scores according as to how they turn up.
One of the eight dice for this game is called Waban nak an, and the game is called Wa ban nak ank, which is the
plural of Wa ban nak an, meaning a number of such dice.
(Nova Scotia Museum Library, Piers Papers. Mi'kmaw Ethnology: Material Culture, Games, 6 a.)

15 June 1901
Micmac game Wabannakerk (wapnaqnk). Method of scoring.
(Piers must be talking about the game waltes here, because he is allowing for only six dice. Wapnaqrk is played with eight dice.)
If all 6 dice turn face up, player gets 1 Blade counter.
If all 6 dice turn tails up, player gets 1 Blade counter.
If 5 dice turn face up, player gets 3 single counters.
If 5 dice turn tail up, player gets 3 single counters.
No other combinations count.
If 3 times in succession 5 dice turn face up or tail up, the player wins the double counter or "old man."
As illustrated clearly to me by Joe Cope and Isaac Sack (Sack). June 15, 1901. H.P.
(Nova Scotia Museum Library, Piers Papers. Mi'kmaw Ethnology: Material Culture, Games, 6 b.)

15 June 1901
Wabannakerk (wapnaqnk). (Drawing of four wapnaqnk dice)
Belonged to Mary Thomas who died 103 years old. She died about 20 or more years ago. Made by her father. Her
father used to set his traps up line of George St. before Halifax was settled. An old Indian camping ground was
near where Wellington Barracks now is.
(Second drawing, of four more wapnaqnk dice.) Beautiful yellow colour (deep cream) with umber tintings. Highly polished
by use. Of waltes ivory. Material of some of them are curly almost like birds-eye maple. Not perfectly round.
Scribings shaky & fine & faint on all but first one which is noted as probably more modern. From Isaac Sack...
15 June 1901

(Notes for Accession 348)

Wabannakank (wapnaqnk) (plural)

(Score)

All up: game.
All up but one, 5.
All down but one, 5.
All down, game.

Game: 20.

4 up & 4 down count 2.

Made by father of Mary Thomas, Paul Morris (Maurice), when he was young. Mary Thomas was oldest of his children. He used to trap Otter at Egg Pond. Mary Thomas died 28 years ago (1873, this number is possibly “23 years ago”, rather than 28, which would make the death date 1878). 103 years old (thus born either 1770 or 1775). Mary Thomas, mother of -

(Marie Antoinette Thomas, mother of Isaac Sack).

15 June 1901

(Notes on how to play waltes, written by Joe Cope)

Counters 51

3 counters count 1
3 Black counters
1 Blade counter is worth 16 small counters or 5 & 1 counters
4th blade Counter or the old man called in Indian nanmik enaj alay (sic) the last Blade counter contested for Counts 5.

To Play

1st dividing Game

if one wins all the counters &c (illegible word) the game.

Call it regular.

Irregular game

say both players.

(second page)

if he has 2 counters left he is required make 6 if 3 left 5.

if one can pay for Blade Counter in small counters.

Will be entitled.
if he makes one. Blade C.
16 small counters
or 5 & 1
But if he is unable & makes one then it depends on how much he is worth.
4 or 12 counters you get 4 for your B. Counters
3 you get 3
6 so forth.
(In Piers' handwriting: "as written out by Joe Cope, Micmac, June 15, 1901.")
(third page)
get a fair share of counters. But the blade counters are still intact. Then the fight begins.
Each keeps count of his 1 using his own counters. Either to pay as he plays (plays) or whenever - the old man is won after that is the last part of game pay as you go. If you like.
If one is beaten to his last counter he still has a chance to win. If he makes 7 ones before his opponent makes any he gets the game.

1912 cross-reference
(Notes on the outside of an envelop addressed to Mr. Harry Piers, Provincial Museum, Halifax, NS, and postmarked Jan. 17.)
1st cap. Peter Paul
2nd cap. Isaac Sack
3rd cap. Johnnie Noel (Louis Noel's son) elected last year
Noel MacDonald
Shubenacadie
26 July 1912
elected
Thinks 5 dice
Wabanoqan(k) i.e. you play all night (now written wapnaqn)
probably earliest game. Not played now. Rare.
Altes-tanken (k)
Round-dish play
Altes (round dish)
6 dice


4 August 1913
(Notes on the scoring of Walest Games)
Altestakun
(This should read wallestlaqn, the pieces used in playing wallest; there are six dice cut from moose shin bones, flat and incised with decoration on one side, convex on other, circular in form. The scoring is done with sticks, some carved at the top, which are worth more. One such stick is called "the old man." The scoring is very complex, and actually uses other bases than ten at certain points in the game.)
Vide Lonecloud 4 Aug. 1913
5 up or 5 down = 1 paddle = 5 points
All up or down but 1 = 1 point = 3 sticks
3 do (dolmeans ditto here) = 5
1 old man = 5 paddles
4 dark (incised side of dice) & 1 white = 7 points = paddle & 3 sticks
3 dark & 2 white = 12 points = 2 paddles & 9 sticks
All dark or all white gets old man
Vide Lonecloud 4 Aug. 1913

8 October 1913
Old Micmac Indian Game, called Duwarken (tu'aqn), played on the ice.
Duwarken, means "a ball played on the ice." It is a round stone, which is hit on the ice by a stick (spruce root, or the like), this stick being called Duwarkenaught. The stone ball rolls along the ice, and the other players then run along the ice and try who can get it before it stops and bring it back to the striker. The other players can interfere with him or take it from him up to the time it is safely returned to the striker. He who returns it safely, hits the ball the next time. The game is not played now, and has been very long out of use; but Jerry Lonecloud says the tradition of it remains. A little lake above Bannerman Lake, at head of Tusket River (near Ninth Mile Ridge), Yarmouth or Digby Co., N.S., is called by the Indians Duwarkenich (tu'aqnik) which means "place where they play duwarken."
Vide "Dr." Jerry Lonecloud, Micmac of Elmsdale, 8 Oct. 1913
(Nova Scotia Museum Library, Piers Papers. Mi'kmaw Ethnology: Material Culture, Games, 9. Originally catalogued as "Archaeology & Ethnology, Notes")

22 October 1917
(Notes for Accession 4572)
Walest Bowl Very old wooden platter or dish (made from a large Rock Maple Knurl) for playing Micmac Indian Dice Game called Altestakun (walest). Claimed to be about 200 years old, and made by Micmac Indian named Meuse (descendants of Philip Mus de tremont, living in Nova Scotia 1650 ca., who married a Mi'kmaw woman), of Indian settlement at Lockeport, Queens (Shetume) County, N.S.; and in October 1917, obtained for the Museum from Mrs. Glyd Meuse (No. 2 in photograph of Indians, Acc. No. 4571), of Bear River, Digby County, N.S., widow of Governor-Chief Jim Meuse, to whom it had descended.
The descent of this gaming platter was through the following Indians:
Meuse (first name unknown) of Indian settlement, Lockeport, Queens (Shetume) County, N.S. (who made the platter).
It passed to his son, Meuse (first name unknown), of Lockeport.
Then it passed to the latter's daughter, Meuse (first name unknown), who was wife of late Governor-Chief Joe Hardley Meuse (Joseph Andre Meuse), of Indian reservation, Bear River, Digby County. She and he now dead.
Then it passed to their son, Governor-Chief Jim Meuse, who died about four years ago, say about 1913 (actually, he
died in 1912; and then finally to said Jim Meuse’s widow, Glyd of Bear River, who is still alive.

(Nova Scotia Museum Library, Piers Papers. Mi’kmaw Ethnology: Material Culture, Games, 10)

22 October 1917

(Notes for Accession 4573)

4 very old Micmac Indian Dice for playing Indian Game called Altestakun (waltes), made of ivory of walrus tusk (more likely moose shin-bone), and ornamented with curved incised lines and dots, arranged in Maltese-cross-like form, and partly stained with bluish-green. Average diameter, .87 inch; average thickness .19 inch. Made very many years ago, by some Micmac Indian of Lockeport, Queens (Shelbume) County, N.S.; possibly by one of the Meuses of that Indian settlement. There were five of the dice of recent years, but one had been lost; originally there must have been six of them to make a full set.

They were obtained from Glyd Meuse, widow of late Governor-Chief Jim Meuse, of Bear River, Digby Co., NS, in Oct. 1917 by Indian Jerry Lone-cloud (with the old platter for playing the game, just mentioned before)

(Piers added in the accession record: “There were five of the dice, of recent years, but one had been lost. Originally there must have been six of them to make a full set, so that two have been lost. The ivory is ivory-colour, with stain of brownish-yellow. The curved line and dots are filled with a blue-green stain or dye, and a similar coloured stain is carried over the areas where the dots are, thus accentuating the cross-like design. The indented dots or diapering are square in outline, not round, and were made by a square-pointed tool. All the 4 dice together weigh about 96 oz. avoirdupois.”)

(Nova Scotia Museum Library, Piers Papers. Mi’kmaw Ethnology: Material Culture, Games, 11)

22 October 1917

(Notes for Accession 4574)

Micmac Games. Drawings (originals returned 28 Feb. 1918) of set of Counting Sticks (made of cane) for keeping score in playing Micmac Indian Dice Game of Altestakun. Length about 9.85 inches.

Obtained from Mrs. Glyd Meuse, widow of Governor-Chief Jim Meuse, of Bear River, Digby County, N.S., Oct. 1917. As the stick are made of cane, they are doubtless not very old. They accompanied the dice-platter and 4 dice before accessioned.

This set of counters comprises the following:

1 “Old Man”, paddle-shaped stick of brownish cane, with 3 notches on each side of the two edges of the broad end. Length 9.85 inches. The oldest Indian name for this particular counter is Nun-dum-me-ga-wa-ick (correct meaning and orthography not known). Some call it Gecheagoo (kisiku), Old Man.

3 other paddle-shaped stick (or “bones”) of brownish cane, each with three notches on one edge only of the broad end. One of these has also two smaller notches on top edge of broad end. The significance of these extra 2 notches is not known. Length of each, 9.85 inches. The name applied to each one of these three paddle-shaped sticks, is At-tum-wo-way (qamuoey, a very valuable score, at which the sticks are stuck in the hair of the player). Now sometimes calle Wehundao (weqntew), which latter word means “a bone" or "one bone.”

Total: 4 paddle-shaped counters.

44 ordinary counting sticks, rod-shaped, of brownish cane. Length from 9.80 to 10 inches, and about .13 inch (1/8 inch) in diameter, but slightly less at each extremity. The name applied to each one of these thin, rod-like sticks, is Netk-tock-seet (newtoqsit, ‘one straight stick’), which means one thing, or one round, of the game.

This name does not apply to the paddle-shaped sticks described above.

2 new ordinary counting sticks, rod-shaped, roughly made of wood, to replace some of the cane ones which had been lost.

Total: 46 rod-shaped counters.

Total: 50 counters.

The total number of thin, rod-shaped sticks should be 17 times 3 = 51. Therefore there should be 51 of the thin sticks [not counting the 4 paddle-shaped ones]. There were known only 46 thin sticks in this set. Drawings made 31 Oct. 1917.

(Note added later in the accession record: “The original set of these counting-sticks was lost when Lonecloud’s shanty at the little Indian settlement on north side of Floors Brewery near Tullis Cove, Dartmouth, was destroyed by the great explosion at Halifax on 6 December 1917. Lonecloud, after a search among the ruins, recovered most (42) of them, and the original set was acquired by this Museum, from him on 28 February 1918, Acc. No. 4630.” See page 132, Accession Book Four.)
25 October 1917

(Drawing, ink on paper, made by Harry Piers, 25 October 1917, of a waltes platter and six dice, accession number 4573, in exquisite detail. Notes and measurements included. See xerox)
Attitude

This shows a typical example of the game. The player chooses a card from the deck and places it in front of the player. The other players then try to predict what the card is and place their own cards in front of them. The player who predicted the card correctly takes the card from the other player.

How can one play? Just look at the player's card and think about what the player's thinking. Then, you can place your card in front of the player. If you predict the card correctly, you take the card from the other player. If you predict incorrectly, you lose the card.

What would you do in this situation?
Altar Dance
(Indian Game)

000000

ace up or all down

1 long side

all up but one Ben w但实际上
all down

break a side down

and then nothing

Knees down every tall ace up stick one more

Red man with 4
Big ace 4
Material Culture, Games, 4.

Mars, John Jardine

Marumkuk (a white duck)

Marumkuk (the same)

Al, ter, te, kum
(variation in: read, lesson)

Altestakuk (near the month)

Altestek, om, gam (dash)

Kek, muk, nu, kum (counter)

(kitchen in: place in: book)

(dish as: the good - chang
made of: that wood)
Material Culture, Games, 5.

3. The role of patterns and symbols in games.


5. Game design and its influence on player experience.

6. The evolution of games over time.

All in all,

All in all.

All in all.
Material Culture, Games, 69-88.

[Handwritten text not legible]
We have met ants

Rupert Mary Thomas died at 103 years old. She died about 20 years ago.

Made by her father in England and brought up by her George St. before settling in Australia. An old friend of ours.

Material Culture, January 6-9.
If he has 2 counties left, he is entitled to make 6. If 3 left, 5.

If one can pay for Blade County in small counties, he will be entitled. But if he makes one, Blade Co., 1/6 small counties. If he is not able to make one, then it depends on how much he is worth.

If 4 or 1/2 counties, you get 4 for every 3 counties. If you get 3, you get 1.

Get a fair share of counties. But the Blade counties are still intact. Then the fight begins. Each county of his title means his own county. Either he pays or he forfeits it. Whichever, the other wins in every case. After that in the last part of the game, you can go as you like.}

Written Oct. 1881.

[Signature: James, June 13, 1881]
4 Aug. 1913

All together:

5 ap. = 5 dm = 1 franc = 50 cent.

All up n. dm but 1 = 1 franc = 32 cent.

3 ap. = 50 cent.

1 and men

= 5 francs.

4 lehrs of 1 white = 7 francs.

= 1 black + 3 white.

3 lehrs of 2 white = 12 francs.

= 2 black + 9 white.

3 ap.

All dress in all white suits and men.
All dress in all white but men.

3 times got lost.
Second, placing on the face.
Material Culture, James, 10.

4572. Received 22 Oct. 1917.

Varnished wooden pelvis in which (inside), a large turtle (turtle shell) for playing Guinean Indian dice game called Alter tahem.

Claimed to be about 200 years old, and made by Guinean Indian named Meure of Indian settlement at Stockport, Quechee Co., Vt., to whom it was presented by Mr. Short Meure, of Berlin, Vt., to whom the present owner, Jenny Linn Cloud, is to whom it was presented by Mr. Short Meure, of Berlin, Vt., to whom it was presented.

Jenny Linn Cloud (6:9)

Signed, Stockport
(Or other place, not specified)

The above is a true account of the present owner.

I, Jenny Linn Cloud, do solemnly swear that the above is true.

I, Jenny Linn Cloud, do solemnly swear that the above is true.

I, Jenny Linn Cloud, do solemnly swear that the above is true.
Material Culture,
James, 11.

4573. Received 22 Oct., 1917.

A very old miniature piece for playing Indian games. Made of very hard wood and some of the wood was used for the legs, etc. and painted black with black paint.

Made by an Indian many years ago, by some Indian living of South Park, Vanu Co., U.S.; possibly by one of the braves or chiefs lived there.

There was fire of the fire of many years, but one had been lost; apparently there must have been a fire of the to make a full set.

They were secured for Edith Strange, widow of T. Strange, chief for business, by Mrs. B. Brown, July 4th, 1917, by James Henry Bush (with the rest of the set) for playing the game, just under a year.

Henry Bush (c.)
Ingersoll, Ind. (Possibly at a later date, 7th May, 1917.)

For signature.
Material Culture, Item 13.

A diagram of a platter, with dimensions and cross-section views. The text describes the construction and appearance of the platter, noting its use and characteristics. The diagram includes a section view, a top view, and several cross-sections showing the platter's thickness and design features.

Hole 17 1/4 inch, depth & bottom.

Platter weighs 1 lb. 6 oz. and 2.05 g. rim.

Top of Platter 1/4 in. rim.

Specimen: 1 lb. 6 oz. and 2.05 g. rim.

Full size.

H. Min. 2 ft. 11 in.

Specimen: 1 lb. 6 oz. and 2.05 g. rim.

Average diameter of base, 9 7/16 inches; average thickness, 1/8 inch.
Material Culture

Shelter

n.d. 1918
Drawing by Harry Piers, from data given him by Jerry Lonecloud, with caption:
{Nova Scotia Museum Library, Piers Papers. Mi'kmaw Ethnology: Material Culture, Shelter, 1}

16 January 1923
Micmac Indians. Making fires. The old Indians used to strike fire by striking together a piece of ordinary white quartz (or sometimes a dark-coloured (illegible) quartz) against a piece of "flint" of Bay of Fundy district (probably a chalcedony or agate). One of these rocks was harder than the other. Sparks were produced, and were caught in dried punk from centre of fungus. It was not treated with any chemical. Sometimes dry powdered rotten wood was used, and sometimes both together. This rotten wood was apt to get damp, and therefore less certain. Then the glowing punk, etc., was put with dry rotten wood, and blown till a fire was obtained. They got flint and steel from the French and used it, with punk as tinder. When friction matches first came in they were packed about 12 in a box, and were used very carefully. Were struck on side of fire places (on brick, etc.). Seldom used by Indians then. If fire happened to go out, a child would sometimes be sent to borrow a burning brand from a neighbor, with which to start a new fire. It was felt that a brand must be returned to the sender; subsequently, even if not asked for, as the brand had only been borrowed, and ill luck would befall the borrower if it was not returned. This also was the case with ordinary white country-people of the old times. Vide Jerry Lonecloud, Indian, 16 Jan. 1923.
{Nova Scotia Museum Library, Piers Papers. Mi'kmaw Ethnology: Material Culture, Shelter, 2}
Material Culture, Shelter, 1.

Compare with acc. No. 6011.

Birmae Indian Birch-bark: "Camp"

Construction of

(Birmae). Oct. 6, 1918.

Scale: 1/4 in. = 1 ft.

10 or 11 feet

About 2 ft. from
(near hoop)

About 6 ft. from
From (about 1 ft. from

Ground 6 ft.

4 ft.

6 ft.

16 ft.
American Indians

Making Fire:

The old Indians used to strike fire by striking together a piece of flint (a stone) with another (also a stone) against a piece of "flint" (a stone, or flint, or stone, or stone) to produce fire. One stone was harder than the other. Friction was produced, and the spark was drawn from the stone to light the fire. It was not heated with any kind of wood. Sometimes flint was used instead of the stone. The stone was not used to start the fire. The stone was used to start the fire. The stone was heated. The stone was put with wood, and then the fire was started.

They put the stone on the fire and waited for the flame to start. They put the stone on the fire and waited for the flame to start. They put the stone on the fire and waited for the flame to start.

When the stone was hot, the two stones were rubbed together. The two stones were rubbed together. The two stones were rubbed together. Then the stone was used to start the fire. Then the stone was used to start the fire. Then the stone was used to start the fire.

If the fire started, it was not considered finished. The fire had to be started again to cure the wood. If the wood was not started, the fire was not considered started. The wood was not cured if the fire was not started. The wood was not cured if the fire was not started.

On the 16th, February, 1923.
Material Culture:
Tools & Weapons

25 February 1918

Indian Bows. Jerry Lonecloud, Micmac, Tufts Cove, Dartmouth, tells me (25 Feb. 1918), that the Indians used to make their bows of Fir. He says that a Fir tree which leans over somewhat and which is about size of a stove pipe or thicker, has near the outside bark a very much harder and darker wood. It is this dark, hard, outer wood which is selected for a bow. The inside or concavely-curved longitudinally side of the bow is made from the part of the dark outer wood which is towards the heart of the tree. This makes a good strong bow. The arrows are made of hardwood. The bowstring was made of Caribou rawhide, which is much stronger than moose hide. He says it is said that in old times the Indians may have made arrows of Withrod, as in Maine that bush is called Arrowood. When he was young in New England, he was once with some Cockanaworgie (Iroquois) Indians at foot of Mansfield Mountain in Vermont, and these Indians hunted & killed Red Deer, and Muskrats with a fir bow about 5 ft. long, with hardwood arrows tipped with iron, and strung with caribou rawhide. He considers that Indian Pear is better wood for bows, and with a four-foot Indian-Pear bow which he made in New England, he has shot an arrow over 300 yards (1000 feet). He says Caribou hide is much better and stronger than moosehide for all purposes, and is better for Moccasins, &c., and lasts longer, and it is the best thing for snowshoe thongs.


14 January 1924

Joe Cope says the Micmac bow was straight like the one in Prov. Museum. He says the Canadian Indians had bows shaped thus (drawing). He says the snowshoes we have are typical Micmac snowshoes. He says the feather headdress is not aboriginal Micmac at all.

Material Culture
Tools & Weapons, 1.

Indian Bows.

Josephine Clark, Junior, [c. 1905 - 1941], wrote on (25 Dec. 1918), that the Indian used "one other bow of Jic.

The bow that is in the box, which belonged to a wanderer, and which is made of wood, is the same type of bow used in this country, but it is made of wood, and not from hickory. It is made of wood, and not from hickory, which is also used for bows.

The bow is made of a long piece of wood which is bent in the center, and then a short piece of wood is put on it. The short piece of wood is put on it, and then a short piece of wood is put on it. The short piece of wood is put on it, and then a short piece of wood is put on it. The short piece of wood is put on it, and then a short piece of wood is put on it.

The arrow was made of buckskin. The arrow was made of buckskin. The arrow was made of buckskin. The arrow was made of buckskin. The arrow was made of buckskin. The arrow was made of buckskin. The arrow was made of buckskin. The arrow was made of buckskin. The arrow was made of buckskin.

The bow was made by an Indian, who knew it well. The bow was made by an Indian, who knew it well. The bow was made by an Indian, who knew it well. The bow was made by an Indian, who knew it well. The bow was made by an Indian, who knew it well. The bow was made by an Indian, who knew it well. The bow was made by an Indian, who knew it well. The bow was made by an Indian, who knew it well.

The arrow that is in the box, is made of buckskin. The arrow that is in the box, is made of buckskin. The arrow that is in the box, is made of buckskin. The arrow that is in the box, is made of buckskin. The arrow that is in the box, is made of buckskin. The arrow that is in the box, is made of buckskin. The arrow that is in the box, is made of buckskin. The arrow that is in the box, is made of buckskin.
J. C. Says the American cow
was straight like the one in Texas.

The range of Canada didn't have
boars adapted there.

The range on snow shows in bones
on specific American descendants.

The range of prehistoric remains
not aboriginal remains at all.
Model of Micmac Canoe for family use. (Drawing of canoe with two seated figures, and notes.)

Canoes:
- 2 shallow water paddles (Se-boo) (sipu, river)
- 2 deep water paddles (Da meg som wogum)
- 1 Salmon Spear (Po lam o a ear) (plamu = salmon)
- 1 Eel Spear (God a wa ear)
- 1 Lobster Spear (Jug ech a wa ear)
- 1 Trout Spear (_________)
- 5 bundles of spare bark for torch; & torch-support in after part of canoe.
- 1 "Captain's" mat of birch bark, which is beneath him when in canoe.
- 1 similar mat for squaw
- 1 birch bark bailer
- 1 birch bark Dish for water (La dock soon)
- 1 birchbark Dish for general use (Wich qua lo gen {or} -gen)
- 4 rolls of birch bark for making "camp"

The eel & lobster spears are usually laid on the right hand side of the "Captain", as being the spears most often used. The Salmon Trout Spears are laid on his left side, unless the liability of meeting with Salmon or Trout makes it advisable to change the place of any of the spears. The points of the spears are always placed forward at the thwart just behind the squaw, while the poles pass aft alongside the "Captain" so that they can be easily used at any moment.

The bailer is in the compartment with the "Captain" while the water-dish & dish for general use is alongside the squaw. The camping materials & children are placed in the parts of the canoe between the Captain & his squaw. The two ends of the canoe are reinforced by pieces of bark ('a' and 'b' in above sketch) to protect the canoe when it is grasped there by the hand to haul it on shore.

This model canoe was made by a young Micmac man, John Denny Paul, under the supervision of his grandfather Andrew Paul. The latter told him exactly how an "old time" canoe was made. I had given very positive instructions that the form and method of construction should be typical. Such Micmac as I have shown it to consider it good in shape, &c. The father of John D. Paul said, however, that "old-time" canoes had the outside of the bark out to the water, instead of being turned in as is done at present. He also said that a narrow strip of wood was placed on the side of the gunnel where the paddler sat, in order to keep the binding of the gunnel from being worn by the paddle. The shape of the model is said to show well the Micmac form.

The materials of this model are the same as those used in large canoes:

**Covering of canoe of birch bark.**

**Ribs:** 2 of hard wood (rock maple) in order to hold the shape of the section, and the rest of soft wood (spruce or fir).

**Stitching of spruce root (boiled).**

**Gum for seams if balsam boiled till thickened.** (Rosin and grease is now used, but only if balsam was used formerly.)

**Paddles of Rock Maple.**

All the fish & lobster spears are made with spruce poles, rock maple prongs, & binding of boiled spruce root. The piece of bark inserted on each side of the canoe has to be placed there as a tree cannot be obtained large enough to furnish bark to go from gunnel to gunnel of a canoe at its widest part amidship, although wide enough for fore & after parts.

A family canoe is usually from 19 to 22 feet long. The model is 3 ft. 10 in. (= 46 inches) long. Therefore scale of model is 2 3/10 inches equal 1 ft. if canoe is supposed to be 20 feet long, or 2 4/21 in. (say 2 3/20 in.) equal 1 foot, if canoe is supposed to be 21 feet long.
5 January 1916

Birchbark mat used in stem of canoe (larger one): Skowokin
Birchbark mat used in bow of canoe (smaller one): Skowokinggeech (soft g) (skwagh?)

The Micmac name for Big Economy is Skowokin
The Micmac name for Little Economy is Skowokinggeech

Vide Jerry Lonecloud, 5 (?) Jan. 1916
(Nova Scotia Museum Library, Piers Papers. Mi'kmaw Ethnology: Material Culture, Transportation, Canoes, 2)

1 December 1924

Jerry Lonecloud, Micmac, says that the making of birchbark canoes is now practically a thing of the past. The big birch trees from which large sheets of bark could be obtained are all gone. The last canoe which Lonecloud saw built, and the last one he knows of, was built about 1911 (about three years before the beginning of the Great War) by Matteo Jeremy at or close to New Grafton, about 2 or 3 miles from Fairy Lake (part of Kejimkujik Lake), northwest part of Queens County, N.S.

The only Micmac Indians in Nova Scotia that Lonecloud knows who could now build a birchbark canoe are Jim Glode of Shubenacadie, who is blind and probably about 100 years old (exact age is not known); he came from near Kejimkujik way, Queens County; (the second is) Peter Paul of Truro, who is about 54 years old, and was born at Morris's Lake, near Dartmouth, N.S., a brother of the Paul (John Denney Paul) who made the scale model of a Micmac canoe which is in the Provincial Museum.

Lonecloud says he has assisted at making canoes, and knows how they are built, but he does not now know such essentials as the measurements of the various parts, which were done by fingers, elbow lengths, etc. These correct measurements are hard to remember. A canoe for the woods, for hunting and going up streams and portaging was about 16 ft long. A seashore canoe was about 18 to 19 ft long.

(Nova Scotia Museum Library, Piers Papers. Mi'kmaw Ethnology: Material Culture, Transportation, Canoes, 3)

28 June 1926

Canoe Trip from Dartmouth, N.S., to St. John, N.B., made by two Indians in a canoe in a single day, about 1831-5. Probably about 200 miles. This extraordinary canoe trip was made by Noel Jeddore (Isidore, son of Ned Isidore, and grandson of We'jitu), who was born at St. Mary's Forks, Guysborough County, possibly about 1826, and who died at Windsor, N.S., about 36 years ago (say about 1862); aged 84 years. (The second man was) Handley Squegun, Squegun (pqweikn) is Micmac for Hole-In-Ice in which eels, etc., are caught. He was born and bred at Morris's Lake, east of Dartmouth. Not known when he died. In later years he had only one arm (the Indian Agent Report for 1855 says he had lost a leg, not an arm). Both men were very powerful men, and in their prime then, say about 25 years of age, which would date it about 1831 or say it was as late as 1835. Both were about the same age. Lonecloud heard the story from Noel Jeddore himself and also from old Ned Knowlen (Nowlan) (part Indian) of Dartmouth. They undertook the trip because they heard it had been accomplished by other Indians in the past.

Very early in the morning, about first week of July, when days are long, these two young Indians, Noel Jeddore and Handley Squegun, left Dartmouth in a birchbark Micmac canoe. Paddled through Dartmouth Lakes and Grand Lake, and down Shubenacadie River to Milford where the Fundy tides come in. The hardest part of the paddling was from Dartmouth to Milford. At Milford they got the tide just flowing out the river swiftly, and rapidly went down to Maitland, at Mouth of river Shubenacadie. With the strong ebbing tide they very easily paddled down Minas Basin to near Bloomidon, and access to Advocate Harbour. Then proceed westward to Cape Chigneco. Then, the tide still running outward, they crossed Chigneco Bay near the Three Sisters, to the New Brunswick shore westward of Point Wolf. Then as the tide began to come in, they proceeded westward along the N.B. shore, hugging close to the shore and taking advantage of the backwash eddied there which lessened the effect of the returning tide. That night they got into St. John Harbour, N.B., the trip being accomplished in a single day.

(on reverse of this page)

Dartmouth to Millford 33 miles approximate distance
Millford to Maitland 24
Maitland to Bloomidon 43
Bloomidon to C. Chigneco 33 with tide
C. Chignecto across to N.B. shore 17
From latter place to St. John, N.B. 50
Total about 200 miles

22 April 1922
Hugh McNab agreed, by telephone, to sell to the Prov. Museum a birch-bark Micmac Indian canoe, about 15 ft. long, in good condition, with Micmac paddles, made by late Chief John Noel. He also has, at his camp at Grand Lake, a 20-ft. Micmac canoe, also made by John Noel, which is (rest of the note never written).

27 September 1932
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December 1930
Notes for Accession 6778, mainly a drawing of a river canoe (no hogg'd sheer) with measurements, not transcribable, see xerox.
(Nova Scotia Museum Library, Piers Papers. Mi'kmaw Ethnology: Material Culture, Transportation, Canoes, 7.)
This model canoe was made by a young Malagasy man, under the supervision of his grandfather, Andrey Fumel. He told his son, who recently had an "old-time" canoe made. He had given very specific instructions that the form and method of working should be typical. Such Malagasy—like other tribes of the region—conceives it to resemble an animal, e.g., the form of the nose, the mouth, the body. So he asked that solid wood be placed in the sides of the vessel, where the paddles act as ribs to strengthen the bottom of the vessel. The shape of the vessel is said to resemble that of the Malagasy form.

The materials of this vessel were:
- Cedar, 1 canoe of birch bark.
- Side: 2 of leaf wood (woda, wata) in order to hold the shape of the section, and the rest of 240 wood (wama di k'wew).
- Stitching of reed and root (k'isari).
- Skin for canoe and hide, boiled till thickened (hima, and green in now mean, but voy for hide, now mean, familiar).
- Paddles of woda wood.

All the parts of the canoe were made with Spanish pine wood, tight, strong, and binding of double Spanish root.

The piece of a bark, inserted in wood side of the canoe, was 1 canoe. The bottom was so round that it was placed in 1 canoe with 1 piece of wood in the bottom part, and the other part made of the bark, or the axis of the canoe, which is 2 feet long.

A family canoe is usually from 12 to 2 feet long. The model is 3 feet (0.9 meters) long. The canoe is made of 2 1/2 mats, equal 1 1/2 of canoes as 1 piece of wood, which is 2 feet long, or 2 1/2 in canoes and 1/2 in canoes, and 1/2 feet of canoe is supported to be 2 feet long.
Transportation, Census, 2.

Bricklace was used in some of cases (bugm.): Skow'0-kin

... low ... (smel.): Skow'0-kin-zeech

The economic name for Big Economy is Skowolain

Little Economy ... Skowolain-zeech

Victor Jiminy Jones

5172 Jan. 1916
Jerry Luckett, Kansas, says (Oct. 1924) that the making of hide-boat canoes is now practically a thing of the past.

The hide-boat was made from a large amount of leather and he obtained all the skin.

The last canoe which he built was built about 1911 (but 3 were built at the same time). The hide was obtained from a man named Jerry at a place called New Grafton, about 2 or 3 miles from Fairview, and the hide from a lake just above.

Furniture bought by 2 men.

Jerry Luckett is 80 years old.

As he has lived in the area for many years and has a keen interest in the history of the area, he can provide valuable information on the construction and use of hide-boat canoes.

Peter Paul, who is 54 years old, was born at Mosso Lake, near Guadalupe. He is a relative of the Luckett family and has been involved in the construction of hide boats.

Hide boats are made from a variety of materials, including leather and wood, and were used for transportation, fishing, and hunting.

A canoe is about 16 ft. long and can carry about 16 ft. long.

A canoe can be a valuable resource for transportation and can carry a large amount of cargo.

About 1806, we were living at Washington, Texas, and 36 miles up
from there, a man by the name of James D. Hunt. He was a
powerful man, and in his prime, being only 25 years of age, he
was expected to be a butcher. He was a very fine hunter and
was well known for his skill in hunting. He was a very
reliable man and was respected by everyone.

But, while he was hunting, he was killed by a bear. The
bear was a large one and was following the man. The
man had his rifle with him and was able to shoot the
bear. He was able to escape from the bear and
was able to get help.

Very early in the morning, about five o'clock, when the
sun was just up, three young hunters, John, James, and
Henry, left Denton with the plan to hunt deer in the
surrounding area. They had just finished breakfast
when the sun came up. The first part of the journey
was to go to the lake. At Minkelra, they
stopped for a while, and then they continued on
to Chiquapah. They wanted to go to Chiquapah
because it was a place where they could
hunt and find deer. They were able to see
deer and other animals in the area.

Then, they still had water, they crossed Chiquapah
Bay and the Three Sisters, to the Mississippian, and
then continued to Point Wolfe. Then, the tide began to come in,
and they had to hurry to the A.B. shore, pulling as
fast as they could, taking advantage of the
refrigeration tide which slowed the effect of the
coming tide. They caught the next tide and
were able to make it to Abilene in one day.
Transportation, Canoes, 4 b.

Canoes 4 a, b

Approximate distance:

- Drummond to Mulford = 33 miles
- Mulford to Marsden = 24
- Marston to Blumenau = 43
- Blumenau to C. Claysville = 33
- C. Claysville across to H. B. ship = 17
- From letter place to St. John, 4 13 = 50

Total about 299 miles.
Memorandum. 22 April 1936

Hugh, in reply to your call to the Prov. Museum for $35 00 a brick-built Indianer House, about 15 ft. long, in good condition, with Indian furniture, bought by the late Chief John Nood (the last bit of furniture left $40 00 for it).

He also has, at his camp at Grand Lacs, a 20-ft. Indianer canoe, also made by John Nood, which is
Transportation, Canoes, 68.

Greater inner =

2. + Thimbles (thread to braid of wire fine)
   + Frame + 1 rag + 2 thimbles

For 15 ft. canoes:
   Frame + 1 rag + 2 thimbles

After brush turned over in gum

Then apply gum + first press

Then place inside of row

Then stick by stick, between clips.

Rinse by rolling, 3 or 4 times

Cut the rows (thimbles) with narrow (file)

Then 5 cm. wide, each 2 cm. wide, wide

Then some, 5 cm., palms 5 palms (row)

Then 3 cm. wide

Then stick, part 2, tight, 1 part below

Then sides filled in, drive back to

Together under the gumming.
Transportation, Canoes, B.C.

Wood

Standing: Young Black Finnish or Whitman

Slate: White or Black Slate (or slate cinder)

Rib: Black or Whitman

Bows: Whitman

Thwart: Rock 'Nugge

Paddle: Rock 'Nugge

Ag. 2

Sas.: can

N. can: Henry

[Signature]

19 July 1858
Samuel, Caleb, Paul, John

John Joseph, Paul, B. Esp. Shaw, Wm. Paul

Wm. C. Paul
Transportation, Canoes, etc.
23 May 1914
(Notes for Accession 4156)
Micmac Snowshoe, "Ar kum" {aqm}

{Drawing with notes}
Bows: A cum mo gump
Front stretcher: Nerp ge rock teck
Thong for fastening snowshoe to foot: Turn mun
centre filling: Cove lum an am ow et
Back stretcher: Nerp ge rock te gach

A withe snowshoe (see also notes 10 acc. no. 4156), is called "Ne be gur cum much."
Lewie (Louis) Newell (Noel) McDonald & others. (See also particulars of broader snowshoes obtained by the Museum on 10 Jan. 1917).

Nova Scotia Museum Library, Piers Papers. Mi'kmaw Ethnology: Material Culture, Transportation, Snowshoes, 1 a.)

22 February 1915
Akum, Snowshoe, or Akum (aqm) {Drawing}

akumogwom (snowshoe bow)
who toom un jion (toe filling)
tarm um ork post (bar crossways)
who toom un (principle part of snowshoe filling)
tarm um ork pe gac (heel bar)
who soon gun ee (tail filling)
soon gun ee (the tail)

Vide Jerry Lone Cloud, 22 Feb. 1915. See also description of Acc. No. 4156.

Nova Scotia Museum Library, Piers Papers. Mi'kmaw Ethnology: Material Culture, Transportation, Snowshoes, 1 b.)

10 January 1917
File in Snowshoe folder. 4452. Received 10 Jan. 1917.
Micmac Indian Snowshoes (ar kum) for heavy tramping in woods; said to be of typical old form. Made at Stewarts' (formerly Parker's Corner), Upper Musquodobait, Hx. Co., about 1890, by old Micmac John Cope (who made the woodwork) and Fanny Cope (his wife), who filled them in.

Bows and front & back stretchers, all of second-growth Yellow birch.
Filling - all the filling is hide of young calf Moose. (The original filling is still in them).

When new the snowshoes were obtained from the Copes by Joe Howe, Indian, of Elmsdale, Hx. Co., who has had and used them ever since. John & Fanny Cope still live at Stewarts (1917).

Jerry Lone Cloud, Indian, obtained these for us, as being of good typical form. The Micmacs also, he says, made a snowshoe with a more pointed toe & longer tail, for sporting purposes; but were these were made for hard work...John Cope at the time of the Fenian Raid (1866) shot 18 moose in his locality. (One person said it was 70 moose, but Cope himself says it was 18).

Nova Scotia Museum Library, Piers Papers. Mi'kmaw Ethnology: Material Culture, Transportation, Snowshoes, 2.)

18 March 1918
(1 Drawing, in ink, by Harry Piers, of a Micmac Snowshoe, Accession 4391; made by Mary Christian Paul, wife of Thomas Morris, Chocolate Lake, on the Northwest Arm, Halifax. Extensive measurements, enlarged details, minor notes. See xerox.

'*Micmac Indian Snowshoe (snowshoe for carrying or ordinary tramping in winter. The hunting snowshoes is said
to have been coarser strung, so as to let snow sift through readily in running, etc.) Made by Micmac Christina Morris of Chocolate Lake, N.W.A. Halifax, for William Caldwell, father of J. Willis Caldwell of Dartmouth, N.S."

(second page)

Thongs for "head" & "tail" filling would be cut from caribou rawhide in strip about 2/8 inch wide (cutting the strip continuously with a knife around & around the hide, in a concentric manner) and the thongs for middle filling would be similarly cut from caribou rawhide in strip nearly 1/8 inch wide. The vellum-like outside of the hide should be removed before cutting the thongs. This would then be wound around hand and elbow into a coil. Two sticks put through each end of coil, and a third inserted in middle and it so twisted up (drawings). Thus laid out doors over night, and frost gets into it. Then brought in and shifted as regards the 3 sticks, so as to twist stands which had not been twisted before (being about the stick). Twisted again, and put out doors again.

This makes the thongs very much thinner, so that the original 2/8 inch wide strip may come down to only little more than 1/32 inch thick; and the thong merely 1/4 inch thick is only nearly 1/8 inch thick.

The centre of the "middle filling" is called the "heart" by the Micmacs, and it is the last place filled. A long needle (from Moose bone) is used in filling.

Some can fill a snowshoe very rapidly, and it is claimed that Mrs. John Pictou (who was a Lexy (Laksi, or Alexis) by birth) of Bear River, Am. Co. could fill the middle of a snowshoe "while the potatoes were boiling."

12 April 1918

Micmac Indian snowshoe, Arkum (aqm), for carrying or ordinary tramping in winter, not suitable for hunting; of extra good workmanship and finely strung, said by Indians to be of typical old form.

Made by very well-known Micmac Christina Morris (or Mollice as the Indians say it should be correctly pronounced) (this is the Mi'kmaw pronunciation of a name that was originally the French Maurice, and her name was Mary Christian Paul she was married to Thomas Morris), who lived the greater part of her life on south side of Chocolate Lake, near head of North West Arm, near Halifax, N.S. She made them for William Caldwell, Jr. (son of William Caldwell, mayor of Halifax, and father of present J. Willis Caldwell); of Jubilee Road, Halifax, probably sometime about 1860 or 1865, and they were used by W. Caldwell until his death, and afterwards by his son, J. Willis Caldwell.

These snowshoes in general are fine examples of Micmac snowshoe construction of the finer sort. These snowshoes were once strung, so as to let the snow sift through readily when running, etc.

Note: the hunting snowshoe was coarser strung, so as to let the snow sift through readily when running. Christina Morris was born (at McNab's Island crossed out) sometime about 1804, lived on McNab's Island when young, but chiefly lived at Chocolate Lake, N.W.A., Halifax, and died at Newport Station, Hants County, N.S. 32 years ago, about 1886, when she must have been over 80 years of age. Never married (error); spoken of as a pious woman.

16 January 1923

Micmac Indian Snowshoes. Brush Snowshoes. Occasionally made very temporary snowshoes, when snow came on suddenly, of a number of twigs of fir, laid with ends of twigs overlapping together, and these were then bound onto the foot under the instep, as shown in sketch. (Piers made a drawing here.) These extempore snowshoes are called "Stoakquam ar-kum much = "Brush (firstory) Snowshoe."
The Micmacs also occasionally make a temporary snowshoe, in order to get over snow to kill a moose, or to get out of woods after a heavy snowfall, of withies of withered or yellow birch woven together in a short while. They will last for about a day. They are called Nebeeakumweech, or withe snowshoe. Vide Jerry Lonedoud, 16 Jan 1923.

(Vide Jerry Lonedoud, 16 Jan 1923.
Nova Scotia Museum Library, Piers Papers. Mi'kmaw Ethnology: Material Culture, Transportation, Snowshoes, 4.)

16 December 1927
(Notes for Accession 6126, "copied in Acc. Book")

Micmac Indians
Withe Snowshoes of yellow birch
Ne be e jar km mish (k) (plural)
(means "little-leaf", i.e. birch, snowshoe)
Ne be = leaf; akom = snowshoe
Bows of yellow birch
Ooss bats of yellow birch
Filling of yellow-birch withes, twisted to make them pliable, then split, and then soaked in hot water. Use a bit of green moosehide (?) for thongs. Note manner in which ends of oossbats are split, and then the middle part taken out, so as to let the bow into the crotch.
These will last for one hard day's tramp on crust; and if snow is soft it will last about 3 days. The bows can be replaced if necessary.
Ordinary snowshoe is Ar kum (k)
Made by Jerry Lone-Cloud, Maitland, 15 Dec / '27....
(second page)
(Drawing of "6126. Micmac Indian Withe Snowshoe of Yellow Birch", with measurements. See xerox)
(Nova Scotia Museum Library, Piers Papers. Mi'kmaw Ethnology: Material Culture, Transportation, Snowshoes, 5 a-b.)

26 January 1915
(Not transcribed.)
Excerpted article from The Montreal Weekly Witness, 26 January 1915: "We Have Never Been Able to Improve On the Primitive Indians Snowshoe." Collected by Harry Piers.
(Nova Scotia Museum Library, Piers Papers. Mi'kmaw Ethnology: Material Culture, Transportation, Snowshoes, 6.)

23 May 1914
(Notes for Accession 4156)
1 pair of old Micmac Indian Snowshoes, of typical form. (Called Ar kum by Micmacs)
Collected at Enfield, N.S.; but probably originally made near Dartmouth, Hx. Co., N.S.
Lewie Newell (Louis Noel) McDonald (white man brought up by Indian Louis Noel), Enfield, N.S.
McDonald assures me that these snowshoes are of Micmac make, and of typical Micmac form. He says they must be nearly a hundred years old. They were originally made by a Micmac for an officer at Halifax. The officer gave them to McDonald's foster father Lewie Newell, Indian of near Dartmouth, N.S. Said Newell had them about 50 years ago, when McDonald was a child, & had them before that. Lewie Newell of Dartmouth died about 16 or 17 years ago, aged 90 years.
The bows are the original bows, of Black Ash. The filling was originally all of Caribou skin, which does not sag. The centre stringing is now of domestic calf hide; and the head and tail stringing or filling is of caribou hide (refilled).
(Drawing)
Front stretcher: Nemp ge nock teck
Thong for fastening snowshoe to foot: Turn mum
Bows: A cum mo gump
Centre fllng: Corne lim an ow et
Back Stretcher: Nemp ge nock ga gëach
Sometimes temporary White Snowshoes (ne be gër gum much) are used by Micmacs, but the filling usually only
lasts about a day. The bows of ordinary form, but more roughly put together, and filled with withes of Yellow
Birch.
(Nova Scotia Museum Library, Piers Papers. Mi'kmaq Ethnology: Material Culture, Transportation, Snowshoes, 7.)

6 January 1915
Cap of three moose ears
Snowshoe filling of caribou (does not sag like moose)
Thong for feet of green Moose hide, dyed
Snowshoe thong (with drawing)
Vide Lone Cloud.
Material Culture, Costume)
Transportation
Snowshoes, I. A.

Victor xv. 4156
American snowshoe, "A-ram"

Bow = A'-ram-mo'gump

Front strap = Nemp'-ge-nock-too

String for pulling snowshoe stove Jan-mom

Center pinning = Come-lum-an-row-tah

Back strap = Nemp'-ge-nock-too-pud

A white snowshoe (on an x. 5 are. 4156), is called "Ne-be-gar'-cum-muck"

($u$ are pictures of horse snowshoe, obtained by the Museum on 10 Jan. 1917.)
Akim - Snowshoe, or Akum.

Akum - og' - wum (Snowshoe)

Who - Tooni - wo - joom (Joom filler).

Ja'mi

Foot - um - omk - weed (Bean curmewy).

Who - Tooni - um (Standing front of snowshoe pair).

Ja'mi - um - omk - see - gear (Ja'mi tone).

Who - Soon - gun - ee (Joom filler).

Soon - gun - ee (Joom tail).

Tooni - um (Joom in front, snowshoe in front).

Vide Jerry Lane Ander.

22 Feb. 1915.

See also description of Aum. No. 4156.
Transcription: Snowshoe, Idaho.

4452. Received 10 Jan. 1917.

Mississquoi Snowshoes (Arktos)
for being lengthy in name, and
totally different from

Made at Stewart's (Young Parsnip)
Camp, Upper Management, Inc.,
and 1890, I sold John Cope
(who wrote it) and his goons.

John Cope, who failed the ban.

Boar and snowshoes, all of second-
growth, Yellow Birch.

Fishing — all the pull is blank.
of young only. Moore. (The quiet
pull — still in them).

When near the snowshoe was stopped for
the name by Joe Cope, Johnson, of
Edmunds, for no, who has been in
used the snow shins. John and Cope
she was able not to stop.

when the snowshoe was stopped for
the name by Joe Cope, Johnson, of
Edmunds, for no, who has been in
used the snow shins. John and Cope
she was able not to stop.

The message was, by
of great white pine. The message was,
the snowshoe was made in snow and

2 copies to Joe Cope, Edmund's
John and Cope.

John Cope.
Micmac Indian Snowshoe

(Snowshoe for carrying a mummy. A running man in various fastening snowshoes in snow is never seen, using one or both hands holding snow and snow shoes, etc.)

Made by Micmac Squaw Christian Mora of Chantecler Lake, N.W.A., Huron, for William Calhoun, father of J.W. Calhoun, of Dartmouth, N.S.

Transportation, Snowshoes, 3 A.

Sec. No. 4890.

Section of filling of middle port (full size)

Total length: 40.43
Greatest width (13.52): 16.90
Width of front stretch: 15.70
Width at mid of stretch: 11.47
Width at point: 10.75
Width at end: 8.35
Weight: 16.15 lbs
Center of gravity: 17.45
Total length: 23.50

Filling of Rock Maple, cut at the base by 1.07 m., 10.54 x 10.24 x 9.37 m., and by 9.60 x 8.30 m.

Filling of all of Canadian rawhide (Original filling).

Scale: 1/2 inch = 1 inch. 1/10 inch = 1/2 inch

24th natural size, 16.90 lbs. 18 March 1915

Henry Swan, 16 March 1915
SNOWSHOE

The basic process of making a snowshoe involves a few steps:

1. **Cutting the Frame**:
   - The frame is cut from wood, typically a strong, lightweight material.
   - The frame is shaped to fit the wearer's body and allow for easy movement through the snow.

2. **Framing the Crossbars**:
   - Crossbars are attached to the frame to provide stability and support.
   - The crossbars ensure that the snowshoe is even and balanced.

3. **Attaching the Bindings**:
   - Bindings are attached to the frame to secure the user's feet.
   - This ensures a comfortable and secure fit.

4. **Adding the Felt or Leather**:
   - Felt or leather is added inside the frame to provide cushioning and absorb moisture.
   - This keeps the wearer comfortable and dry.

5. **Decorating and Personalizing**:
   - Some snowshoes may be decorated with colors or symbols.
   - Personalization can add a unique touch to the snowshoe.

The finished snowshoe is a practical and versatile tool for traversing snowy landscapes. It is essential to ensure that all components are securely attached and comfortable to use.
4591.

Mimace, Indian Snowshoe (Arcticus), for carrying on ordinary camping in winter, of extreme toughness and finely strong, said to be of typical old form.

Made by very well-known Mimars, against Christmas, Morris (a Mohickes, as the Indians say it) owned by Squat, prominent), who lived the greater part of his life on north side of Chatham Lakes, men named of North West Arm, near Goosage, Quam. He made them in William Caldwell, Jr. (son of the Caldwell, owner of Hart's), and part of them by J. W. Caldwell of Chelmsford, Hart's, probably sometime about 1860 or 1865, at time, when the present W. Caldwells was in the trade, -- afterwards by his son J. W. Caldwell.

Bow (well shaped) of second growth White Oak; joint at back stretching of Rock maple; all the fitting in of Caribou horn blocks; the original fitting is still in the frame, and is very finely done.

Total length -- 37-43
Greatest width -- 16.90
Greatest length in 2.39 times greatest width
Weight -- 1 lb. 13 1/4 oz., and 1 lb. 12 3/8 oz.

These snowshoes in general are fine examples of Mimars snowshoes construction of the finest sort.

Note. -- The above snowshoe was carried strong as it, by the second night, and the snowing, Mr. Christian Morris was from at the head Island, Hart's; sometime about 1804, when this snow was high, heavy laden at Charlestown, N.H. A., and died at Mt. Blue Station, Jamaica, 14.32 years ago (about 1856), when he must have been over 80 years of age. Here removed; another 8 or
Micmac Indian
Snowshoes

Brush Snowshoe.

Occasionally made my tanning snow shoes, when snow was in season. I
made 7 or 8 of them. I tied, laid, and made
them altogether, and then nailed them into the foot ends
the wood was strong and durable.

These eight snow shoes were
called Stok' qemu ai' kem much.
= Brush Snowshoe.

The Micmacs occasionally made
brush snowshoes, in order to
get my snow a little a nearer,
not over snow after a heavy snowfall.

Nalu of withered or yellow birch wood,
tied together in a stout weave. They will last
for more a long day. They are called
Ne-bee-ar' kem-weech or
brush snowshoe.

Fred Perry Lukens
16 Jan. 1923.
Transportation, Snowshoes, 5A

Rec. 16 Dec. 27
Rec. No. 6126
Copied 2 ca. 12th

Written from a blue ink pen.

Ne-bee-jar-kom-miok (k)
(meaning: little boy (i.e. child)
(more thinly)
(nee-kay: arkon = snowshoe)

Bam of yammi button.

Ann Burns

Yellow-bird within,
Fallen, broken and burnt,
Plains, in their explicit,
And their implicit in that winter.

Use a bit of green moss and green bush for this...

Note the manner in which the teeth, bone, and spirit are taken out, in our Indian way into the mouth using the fire.

There will be more than a dozen things in exactly sixty items, so it will not just 6 things. The horse can be registered of course...

Cami Snow, wife of Aki-kum (k)

Dancer of Jerry Snow, Chimer, Kuskulana

15 Dec. 27. $4 00
WE HAVE NEVER BEEN ABLE TO IMPROVE ON THE PRIMITIVE INDIAN'S SNOWSHOE

The snowshoe was invented by the American Indians, and was unknown to the Old World before the discovery of the New. It was made with the most primitive tools, yet it is known as "Recreation," the value of which is in its usefulness and the ease of its use. The snowshoe is used by the Inuit and has never produced a snowshoe design, workmanship, and all other aspects equal to that of the best Indian makers.

Different tribes of Indians have different styles of snowshoes, according to the kind of country they inhabit. Thus, in the wild stretches of muskox and barren lying westward of Hudson Bay, the Cree use a long, narrow shoe, says Mr. Wallace. The Micmacs of Nova Scotia use a broad, short snowshoe, for their country is hilly and forested. In the Labrador wilderness the shortest and broadest shoes are found. Mr. Wallace says the Mountaineers or Montagnais "are undoubtedly far and away the best snowshoe-makers in the world, I have a pair of Mountaineer Indian beaver-tail snowshoes which have served me on more than a thousand miles of rugged Northern trails. They are well made and are good for another thousand miles. Their extreme length, toe to heel, is 27 1/2 inches. The extreme width is 20 inches, and the tread space between the bars, which have a good curve, is 12 1/2 inches. The shoes weigh one and one-half pounds each. Light as these snowshoes are, they are strong enough to withstand the hard usage of the roughest trails. Their rim is birch, their cross bars tamarack.

The Indian scarps, stretches, freezes, thaws and manipulates the caribou skin until it attains the quality of parchment. Then with marvellous skill he cuts it into strips of uniform width, which he calls babcche. I have seen these strips cut so dexterously and so fine that when woven into place they had almost the texture of coarse hair. This very fine babcche is used at the heel and toe. Between the crossbars, where the foot rests, the greatest strain occurs; much coarser and stronger babcche is used. When he can procure it the Indian always uses caribou skins for this purpose, and uncooked caribou skins produce superior snowshoe babcche. The best Indian snowshoe are woven with a very close wale.

Mr. Wallace says that large oil-soaked mossfad, with two pairs of heavy woollen socks, should be worn, except when the snow is dry, when buckskin mossfad is best. You cannot wear heeled snowshoe with snowshoes. Only the toe of each shoe is raised, the heel of the snowshoe being dragged, and the toe of it is worn by the wearer having free play in the toe hole.

There are two things for the bginner to remember, says Mr. Wallace. The one is that he can lift one snowshoe while resting upon it, and, whereas the Indian must step far enough and wide enough to keep his shoes clear of the snow, the mountaineer must step far enough and wide enough to keep his shoes clear of the snow. He must also remember that his snowshoes are not equal with reverse levers, and, therefore, he cannot walk backward.

The joy of tramping miles through the woods, snugly fitting along the surface of deep snow in the chill sunshine of a fine winter, knowing only him to whom he has exorcised it. And it is so easy to do, that one can learn to walk on snowshoes in a few minutes and with a little practice one can cover long distances with ease. Mr. Wallace says he covered three or four miles on his first trip. The present writer recalls the first time he had snowshoes he covered about six miles, two of which were uphill, and the last two were downhill, these being taken at almost a loping speed. He had one or two falls at first, but suffered nothing more than a hearty laugh from companions.

But what if I fail of my purpose? It is but to keep the nerves at strain. To dry one's eyes and laugh at a fall, and, buffed up, try again. So the chase takes up one's life, the all.
Transportation, Snowshoes.

Rec'd 23 May 1914.

4156

1 pair of old MacBook Indian Snowshoes, of typical form.
(Called "At' Koa'" by Anamna.)

Collected at Empiel, 20; but probably some contact, &c., &c.

New.
Lewie Lock McDonald (c.) (what men bought up by Lean, Lean, Lean)

2 $1.

The Snowshoe are an old article, 

now used in some parts of the country as a means of travel. They are usually made of split wood and are of the same kind as those used by the early settlers.

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Transportation, snowshoes, 8.

6 Jan. 1915

Cap of these more are

Snowshoe fields of Canaan
(does not look like these)

Thaw for part of fresh snow
hide, deleted

Snowshoe string

Vic Lawler

[Drawing of snowshoe]
The Micmac Indians made both a hand-sled and a toboggan for hauling loads by hand over snow. The hand-sled with runners is called by them Tar-be-kan, which Lone-cloud says is a true Micmac word. It is made of yellow-birch or maple wood, and is large enough to haul a half of a moose. Total length of sled about 6 feet, width 18 inches. It was formed somewhat as in above sketch. (Piers made a drawing here). Could be made in woods, and when no auger was at hand to form holes to hold upright stakes, the hole would be bored with the ordinary crooked knife of the Indians (Lone-cloud has made the holes this way himself). Three upright stakes on each side. Two diagonal braces, as shown, from foremost to hindmost stake; and usually a third brace straight across between middle pair of stakes. The top was then covered over with rough strips or boards running lengthwise. Vide Jerry Lone-cloud, Indian, Elmsdale, 26 December 1919.

The runnerless sled, with turned-up front, known as toboggan by white men, is called Tar-ban-ask by Micmacs. It is made from thin slabs of Rock Maple, split down from the tree. A suitable tree is first looked for, in which the branches are conveniently placed. Then an axe is inserted in crotch where a branch arises from trunk, the limb is hauled down with withes, &c., and if necessary wedges are inserted until a slab is stripped down to a cut which had previously been made near bottom of tree. Then a similar slab is split off from another branch crotch, a little above; which thus furnishes a thin slab for the toboggan. Others are then got in same way, if necessary. A very old Indian told Lone-cloud that in old days this work of splitting down a slab from a tree was done with a stone wedge, and fire was used to indent the tree at its base so that slab will come away. Old Peter Charles, Indian, told Lone-cloud of this method of using stone wedges, told him nearly 50 years ago.
Transportation, Toboggans.

The Micmac Indians make both a sled and a toboggan for hauling loads by hand on snow.

The hand sled, with runners, is called by the T. Tif-le-keen, which means 'a sled made of wood'. It is made of spliced birch planks, and is large enough to bear a half of a ton. Its total length is about 6 ft, width 18 in.

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It was found convenient in winter shelter, sled, and when not used to store bales of baid, against storms, the hide covered to blend with the wintery weather, by the Indians (the sled has since this time been very useful). These upright sticks in each end. Two diagonal ones shown for front and hindward, are necessary, these being straight across between middle front and back. The top was then covered with rough strips of bands running lengthwise.


The runners are said, with turned-up front, known as toboggan by the man, in called Tif-le-keen, Micmac, it is seen from this ends of North America, either from the front.

A straight one in front coated for, is in which the baid or canvas, or hair. When not in motion, is coated with a cover of icy water in motion, the baid is coated with a coat which has previously been made of tar. Where a similar sled is off to front, this makes, with a little snow, which the Indians say that it is a sled.

(Original text continues with more detailed descriptions of the sled and toboggan construction and use.)